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The Women's Missionary Magazine

Of The United Presbyterian Church

NOVEMBER, 1949

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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Our Singing Christmas

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child.—(Luke 2:13-17)

Our Gifts to Christ

Some gave Christ shelter, clothing, food,
And some the love that cheers;
One gave to Him—'twas all she could—
Her spikenard and her tears.

And one his fish and barley bread
Right joyfully did bring;
One gave a colt; some palm-leaves spread
That He might ride, a King.

One gave a seamless robe—how meet;
And one an upper room;
One gave the Lord a winding-sheet,
And one a new-made tomb.

And as His earthly life He led
In old Jerusalem,
He took gifts graciously, and said,
"The Lord hath need of them."

So still the Lord hath need of these;
The gifts that men can bring;
Our lives, our wealth, our services,
Are welcomed by our King.

The simplest gifts to Him are dear
Which friends to Him impart.
If but the giver is sincere
And gives them with his heart.

—Selected

Our gifts to Christ in Thank Offering!

and

Our gifts to Christ at Christmas!

The Women's Missionary Magazine

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LEARNING THE GLORY SONG

"Glory To The New-Born King"

God's Christmas Gift

By J. KENNETH MILLER, D.D., Garden City, New York

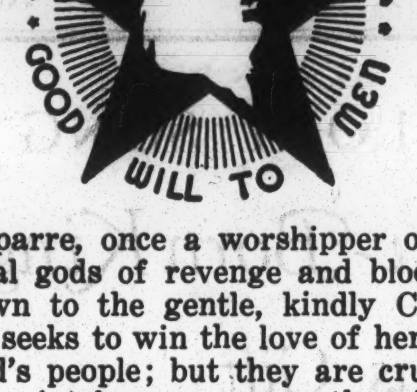
"Christmas" and "gifts" are almost always mentioned together. Some Christmas gifts are given as a result of a great deal of thought. Other times things are given just to have something to give on that occasion. There are times that we receive gifts which surprise us because we think we have outgrown the present that is given and we are amazed that our friends do not realize that we have gone beyond that stage of life. Again, there are times when we have received gifts at Christmas that have been entirely too advanced for us to use or appreciate.

WHAT IS A GIFT?

"Christmas" and "gifts" belong together in our thinking since Christmas came into being with God's Gift. As the Apostle who recorded it wrote, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." The Gift that God gave was one that came because of His thought. It was a gift that was valuable because it was a part of Himself. Emerson, in his Essay on Gifts says, "Rings and other jewels are not gifts, but an apology for gifts. The only gift is a portion of thyself." This is true and God gave the highest gift, for He gave a portion of Himself when He gave His only begotten Son.

DID CHRIST COME TOO SOON?

But one cannot help wondering whether God's Gift, His Son, was not too advanced for the world when He gave it. Maxwell Anderson in his play, "The Wingless Victory," has written a tragedy that strangely enough may be called beautiful. The scene is laid in Salem, Massachusetts, about the year 1800. Nathaniel Mac Queston and his wife, Oparre, are the central characters. He is a sea captain, who left Salem in poverty to return in wealth. Oparre is a Malay princess who had saved his life. They returned with their two children, to meet the bitter rebuff of racial prejudice of the self-righteous who envied his possessions.



Oparre, once a worshipper of the tribal gods of revenge and blood, is drawn to the gentle, kindly Christ. She seeks to win the love of her husband's people; but they are cruel in their intolerance, even though, in pleading declaration, they hear her say, "Still carrying in my heart the secret Christ by whom you live, I answer, I am your friend." But she warns them: "Dark as your words have been, dark as your looks at me, evil as you may think you are, your evil is as the play of children to the world we two have left behind." But the people of Salem would have none of her, nor her children and they would ruin her family and her husband. After enduring as much as it was possible for her to take, the people of the town had their way, and in a moment of awful trial her husband falters, broken by the overwhelming pressure of the community. Knowing that she must leave, and leave alone save for her children and a faithful servant, she repudiates the Christ, rejects all; turns once again to gods of revenge and blood. She boards her ship and as she departs she kneels to utter a prayer, her last. It is addressed to the gods she knew, "The earth rolls toward the dark, and men begin to weep. God of the children, God of the lesser children of the earth, the black, the unclean, the vengeful, you are mine now as when I was a child. He came too soon, this Christ of Peace. Men are not ready yet." Was God's Son a gift too advanced for the world in 1800 A.D.? Did He come too soon, this Christ?

Or, again, there is the instance of one of the world's great men of letters who lived in the nineteenth century. During an early period in his life, at a time of skepticism and doubt, in passing a roadside shrine in France, he saw an image of Christ that had fallen into ruin. Looking at the figure he said "Poor Jesus, He had His day." Several years later, when there had been more sober thought on the part of this man as a result of having lived more fully he said, "The day of Christ has never come, for after 1900 years this Jesus is still way ahead of humanity." So we ask the question again, is God's Son a gift too advanced for the world? Is His Gift too advanced for us now?

FOR WHOM IS GOD'S GIFT?

The great Apostle of the first century believed that God's Gifts was given at the right time, for he wrote, "In the fullness of the time God sent forth His Son into the world." And the same writer believed that every man's time to use God's Gift was the "present" of his own lifetime. It was so for this man Paul, for he said, "For me to live *is* Christ."

God's Gift presented to the world almost twenty centuries ago is for us, now.

He is for us because He meets humanity's greatest need. The greatest need of all mankind is for a Savior. The Father knew that, and on the announcement of the birth of Christ it was said, "Behold I bring you good tidings of great joy which shall be to all people, for there is born to you this day, in the city of David, a Savior, who is Christ the Lord." The longer we live the more we become certain that the greatest problem that man has is the problem of evil. Not only the evil without, but even more the evil within his own life. And the Savior, God's Gift, made atonement for the sins of man. Those who behold God's Gift can say, "He died for me." And because He made atonement for sins "We have peace with God."

DOES CHRIST MEET MAN'S NEEDS?

Christ meets man's deepest need also because He reveals God to man, and in revealing the Almighty He reveals Him as *Father*. It is interesting in reading the gospels to discover that Jesus seldom mentions God as "God" but refers to Him as "Father." One notices this in reading The Sermon on the Mount. And always in prayer, with the exception of the prayer on the cross, our Lord refers to the Supreme Being as Father. Everything that He taught about the Father was of the highest standard, and He also said that men are to live their lives as God lives. Said He, "Be ye perfect even as your Heavenly Father is perfect." God forgives us, man is to forgive others.

This revelation that we have concerning God as Father is one that strengthens our belief in the unity of the race. If there is one Father of all men, claimed by them, then they in turn must be brothers. A story is told of a Texan so proud of his great state that one time in boasting he said, "Texas is so big that if all the people of the world were to get into it, it would hold them all." A fellow who heard the statement said, "Yes, it might hold them all—if they were friends." What Christ teaches us about God makes it possible for us, when men everywhere accept His teaching, to live peaceably in the one world.

Finally, God's Gift is for us NOW because He is the Lord of Life. He becomes our highest authority. We recognize this authority by the supremacy of the ideal He gives to mankind. The early Christians did not pattern their lives after Paul or John or Peter. Their highest aim was not even to be a "Christian." As one reads the history of the first century of the Church he learns that the great example was Christ. Each Christian endeavored to be "a Christ in miniature." Because of this example that His followers accepted in that first

century, the historian in writing of that time could record that Christians out-lived, out-loved, out-thought and out-died their contemporaries.

HOW MAY PEACE BE FOUND?

As our highest authority we recognize His greatness, and surrender our lives to Him. It is this surrender that gives us peace. One of His many blessings for men is Peace. He said before He left this earth, "Peace I leave with you; My Peace I give unto you." The peace that He knew—that He wanted His disciples to have, that He wants us to have—is the peace that comes through the surrender of the will to the will of God. Modern psychology reveals that this teaching of our Lord concerning the surrender of our wills to God is the best of psychology. A psychologist has written, "When a man quits trying to run his own life, his tension and his feeling of hostility goes. At once he feels relief and a release of power. Surrender means cessation of fight, to be followed by internal peace."

Our rooms, our dresser tops, our mantels are filled with knickknacks which people have given to us at Christmas. These things may have very little use. We may scarcely notice them at any time. And in just the same way there is the possibility that mankind will ignore, and pass by, the greatest gift of all—God's Gift to the world. God meant that His gift should meet our deepest need. Christ meant that men should use His gift. One of His greatest statements was, "This is My body (My life) which is for YOU."

Christians Keeping Christmas

By MRS. C. RANDALL MYERS, Pittsburgh, Pa.

For weeks all of us have been constantly reminded that Christmas is just around the corner. We are so deeply involved in programs, parties and general Christmas rush that we sometimes wonder how we will make our time-ends meet before that wonderful day arrives. As all of the holiday responsibilities common to busy wives and mothers descend upon us, let us not forget that Christmas is the birthday of our Christ.

Did you ever go to a birthday party and forget the honor guest? Of course not. The honor guest is the center of attraction, receiving all the good wishes and gifts from the friends attending the party. However, when we celebrate Christ's Birthday, the tables seem to turn, even for us who bear His Name—Christian. We not only forget to give Him gifts, but we forget the spirit of Him as we live among our fellow men.

CHRISTMAS CARDS

The counters of our large department stores are filled with all kinds of clever Christmas cards. Scan them carefully and you will find every type of picture one could imagine—every kind except one. Seldom will you see a card that even mentions the religious side of Christmas. If you are really interested enough to inquire, the clerk may point out one little corner of the counter, (about 1/100 of the shelf space) where you may consider a few real Christmas cards.

Let us, as Christians, be more demanding of our card publishing companies. Too often we are willing to settle for the silly, worldly cards simply because it is the easy road to follow. If enough Christians would demand them we would have a full stock of beautiful, appropriate Christmas cards at a reasonable price.

GIFTS

Too many of us find ourselves accepting the worldly idea of giving gifts only to friends from whom we expect to receive gifts. We even go a step beyond and narrow the price of the gift to the same price gift we received last year. If, perchance, we failed to receive a gift at all last year, we simply red-pencil the name from our list entirely. Then armed with the proposed list, we start for the stores. Since our time is limited we push, shove and demand with the rest of the inconsiderate holiday shoppers.

Those of us who claim the name Christian should approach our gift list with more consideration. Let us include a name or two of people who will never expect a gift from us. Such a person should be one who deserves an extra good turn. Thus we would be the giver to those of whom Jesus said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

We should concentrate less on the price of the gifts we give and more on the joy of giving them. Above all let us not forget the special love gift to Him we seek to honor. Give it to your own White Gift or some other special offering, but be sure you lay a birthday gift at the feet of the Christmas Baby.

GOING THE EXTRA MILE AT CHRISTMAS

Many people have no idea what "going the extra mile" means. They

"They brought Him their gifts"

are so busy trying to get ahead in life that their fellow neighbors are pushed aside in the rush. They yield to the temptation of overspending on their own family, leaving a host of underprivileged to make the best of their misfortune.

However, to the Christian, this season of the year affords a splendid opportunity to go the "extra mile." We need not be rich to do many lovely acts that will lighten the burden of another. Years ago I visited a friend in the state of Indiana at the Christmas season. The family had a quaint old custom of sending plates of goodies to friends and neighbors. We appreciated sampling the very

Which Christmas Card will you Select?

This card, portraying a Moonlight Scene on a Winter Night is beautiful, but will it convey to your Friends the fact that Christmas means Christ's Birthday?

In selecting this Card do you not tell your Friends that you cherish the Story of the Wise Men, Bearers of the first Christmas Gifts to Jesus on His Birthday?

best from those Indiana kitchens, but we enjoyed the spirit behind the gifts even more.

One of the fondest memories of my childhood is of my own Christian mother preparing her Christmas baskets for friends and shut-ins. She used small grape-baskets and asked us to decorate them for her. We spent many pleasant hours lining and decorating the baskets. Then the doughnuts, home-baked rolls, cookies and candy were packed and we delivered them. I am sure most of you remember similar experiences in your own childhood, but to-day we seem to have lost the art of the extra mile. This year let us resolve to go the extra mile to someone that least expects it. Then our hearts will overflow with Christmas joy.

PREPARING OUR HEARTS FOR CHRISTMAS

These coming days will be busy ones. The din and noise of the world will increase as packages begin to arrive. They will have to be hidden under beds, in the attic and in the forgotten clothespress. The house will have to be cleaned and decorated with pine, holly and mistletoe. The planning of the Christmas dinner will consume much time. Unfinished gifts will have to be finished. We find we have neither enough hours in the day, nor enough days before Christmas! No matter how busy we are, let us not lose the vision of the Christmas Baby. Let us take a little time out of each day for meditating on the events of the first Christmas. The more often the Christmas story is read or reviewed the more beautiful it becomes. The New Testament is filled with the story and its related passages. Let us enjoy the poetry and music associated with the story through the years. Then, day by day our hearts will become shrines in which Christ will be pleased to dwell. They will overflow with love bringing happiness to others. The essence of Christmas is unselfishness.

Thus, as Christmas 1949, finally arrives, may all of us feel the real spirit of Christmas as each act and gift has a wee bit of us lovingly wrapped into it. Even as God's gift to us was the gift of His beloved Son —so may that precious gift be uppermost in our minds on Christmas Day.

"Thy Kingdom Come, Oh, Prince of Peace,
Thy gracious will be done,
Thy Power and Glory be our strength
'Till Faith is truly won:
To bring new comfort and new hope
For Peoples of the Earth
And Joyful hearts, at Christmastide,
Will hail the Christ-Child's Birth."

arols Encircling The World

Writers representing our
ission Fields at Home
and Across the Seas
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to identify each writer)

**tmas and the Singing
Carols belong together.
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Indwelling Christ, are
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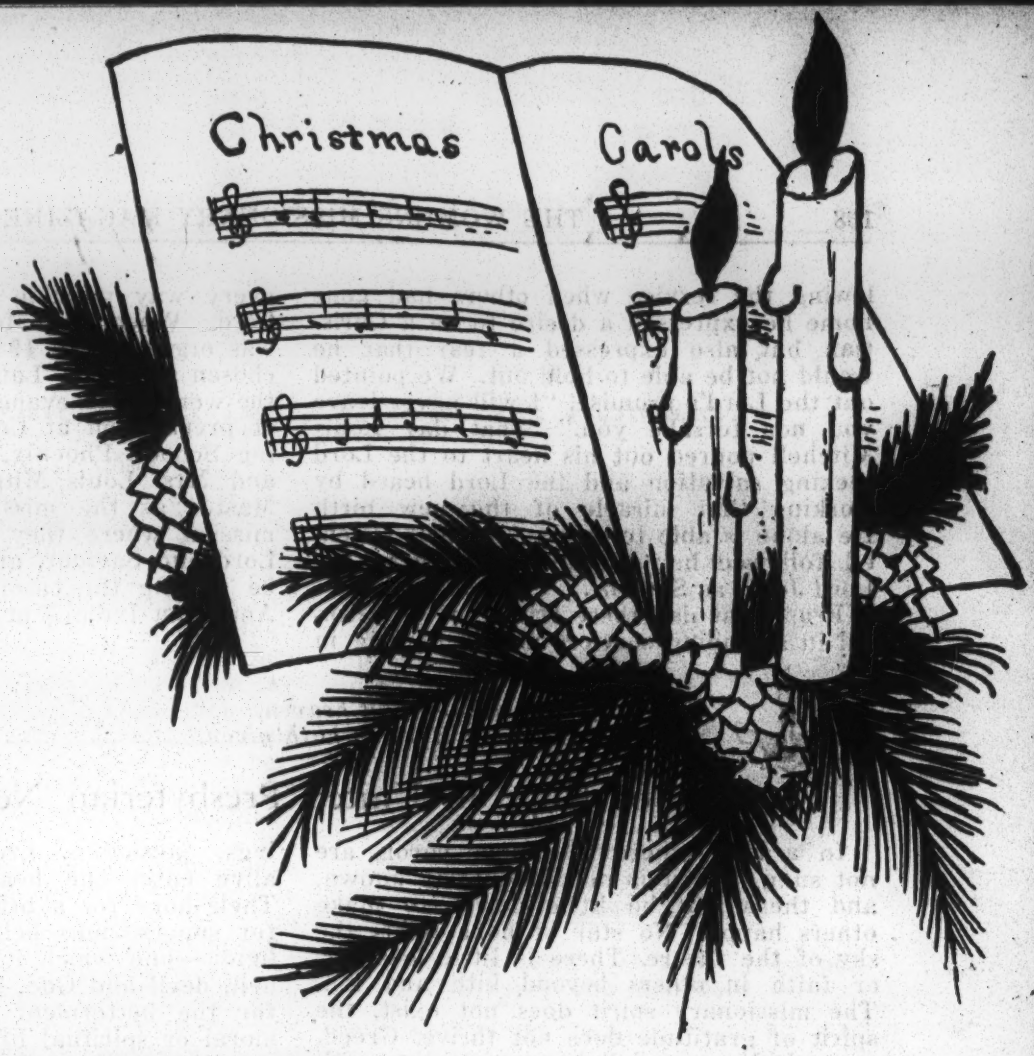


Hark! the herald angels sing,
"Glory to the new-born King."

Indians Singing Christmas Carols at Tama, Iowa

The American Indians are singing the Christmas carols, not only with the lips but with the heart and with the understanding also. Note the third verse of *Hark! the Herald Angels Sing*, "Hail the Heav'n born Prince of Peace! Hail the Sun of righteousness! . . . . Born to raise the sons of earth; *Born to give them second birth.*"

Mr. Louis J. Mitchell and Family

Let me tell you of two Mesquakie Indians who have experienced that second birth. Our first meeting was in March, 1934, when this young couple came to the parsonage to be married. We had been at the United Presbyterian Indian Mission, Tama, Iowa, only a month at that time and those first experiences linger in our memories. These young people were not Christians and did not then respond to our invitation to come to the church services.

The next year the first little one to bless their home was taken from them when two months old. We were hindered in finding an opportune occasion to comfort the parents. Just then came a letter from the Philadelphia Presbyterial officers asking that we send requests for their Day of Prayer. One of those requests was that we might be helped to contact this young couple. That prayer was answered, for soon the opportunity came to me to talk with the father alone at the home and to point out the Christian's hope in the resurrection.

Several years went by with no apparent response to the Gospel. In trouble because of the temptations of the world the husband finally came to realize he needed help and he came to church for that help. That was his first appearance at a church service in our six years at Tama. Fol-

lowing the service when others had gone home he expressed a desire to be a Christian but also expressed a fear that he would not be able to hold out. We pointed out the Lord's promise, "I will never leave you nor forsake you." That day Louis Mitchell poured out his heart to the Lord seeking salvation and the Lord heard by working that miracle of the new birth He alone is able to work. Frances Mitchell followed her husband in faith in the Lord Jesus as Saviour.

From that day these friends were faithful in attending services and in helping in every way possible in the work of the Lord. When the Mesquakie congregation was organized in 1942 Louis Mitchell was chosen an elder. Later came the call, "Do the work of an evangelist," and four years of preparation at Cook's Christian Training School, Phoenix, Arizona. Today Mr. and Mrs. Louis Mitchell are serving the Master as the missionaries in the very mission where they found Him as their Lord and Saviour, and this Christmas will be singing the carols with others of the American Indians at Tama.

Fred C. Patterson

Glory to God in highest heaven,
Who unto man His Son hath given,

The Star of Hope in United Presbyterian Negro Missions

In a land where Christmas carols are not sung, Christ is not adequately known, and there can be little desire to make others happy. No star of hope lights the sky of the future. There is little love for, or faith in others beyond kith and kin. The missionary spirit does not exist, the spirit of gratitude does not thrive. Greed, envy, jealousy and hate seem to live with them. Peace never prevails. Those who are sick and afflicted are cast aside, often the diseased are kicked out of the streets. Everyone is groping and grasping for himself; no one seeks to help his neighbor. Racial prejudice which brings with it lynchings, poisoning, drowning and burning alive enter the hearts of these people. Their hope for a brighter day disappears, for superstitious beliefs become their religion—one which involves fear of death, hell, devil and God, having no vital power for the betterment of material, mental, moral or spiritual life.

A little Girl of Prairie, Alabama, showing her Christmas Package to the Principal of her school

If the hearts of missionaries had not been touched by God to bring the message of the Angels to our people, would not the mission stations in the Southland be the same? They have scattered joy of the birth of the new-born King. As the missionaries have struggled to bring the message to us, we feel our responsibility of delivering the same message to the many children whom we meet each day.

We cannot forget the birth of Jesus in our Negro mission schools because the beautiful carols can be heard each morning for at least a month before Christmas vacation as the children sing in praise of the King. What could be more appealing or more uplifting than to hear the melodious voices of happy children ring out as they visit the sick and crippled to remind them of the One who came to redeem all? Carols bring pleasure because they mean joy, love and peace. Our climax for the Christmas celebration is the "Carols of Many Lands" presented by the music department.

Carols give children an opportunity to express an abundant praise for the great love of the Christ Child. They sing the great message of "Glory to God in the highest and on earth, good will toward men." We have been able to vision a greater life made possible because of the birth of Christ. We realize that the Prince has come and eternal peace is open to all. The announcement of the first carols was to all ages, all nations, all classes and all colors.

Mrs. Roma W. Patterson

Bless all the dear children
In Thy tender care.

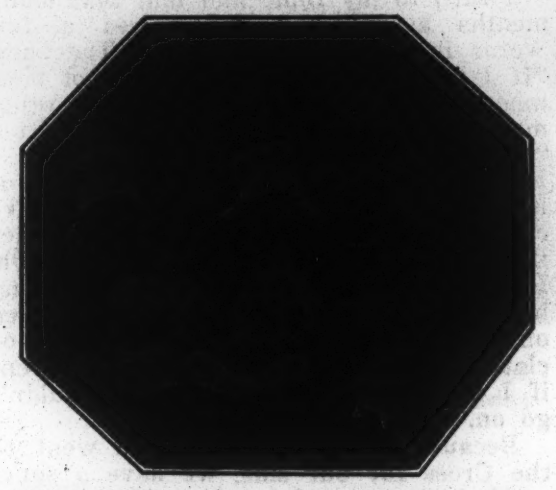
The Travels of a Doll, Frenchburg, Kentucky

Rattle—Bang—Bounce! What could all that racket be? Since I could see nothing, packed in a big box with other toys, I was rather frightened. It must be one of those big roaring things people call trains because I had heard the ladies say when they were packing the box that they would send us by railway express. I forgot my fright when I remembered the day they had sent us off. A little girl had come into the room and it made me want to be taken in her arms when I saw her. She said, "Oh, what a pretty dolly! Is she going to go in the Christmas box, too?" The big ladies told her that we were being sent to Frenchburg to help make Christmas there. That sounded far away to me. It would have been nice to belong to that girl but she said, "Oh, won't some little girl be happy to have that baby doll!"

So now I was being jostled along with balls, games and playthings in a big box marked for Frenchburg, Kentucky. An exciting trip, and when we finally stopped, we were taken off the train. Soon we seemed to be moving again. This time one of the other toys in the box, a little red truck, said he was sure that we must be riding in a truck. At the end of that ride I heard voices talking about us. One said, "I don't believe this box belongs in the clothing store but should go to the Christmas Room." Now, what do you suppose that place is? We were carried to a room which seemed to be upstairs and placed with many other boxes.

Several days went by and I grew more and more impatient to know what was going to happen to me. At last I heard someone coming and more voices, laughing and talking about Christmas. Then what a bustle and at last I heard our box being opened and a light shone in my eyes. There were toys everywhere, also books, clothing, games, and ever so many other dolls. I knew I wouldn't be lonesome any more. Someone took me gently out of my tissue-paper wrappings and exclaimed, "What a beautiful doll!" Now wasn't I happy that I had made that long, hard trip to Kentucky?

This Christmas Room turned out to be a busy place. I watched new toys coming



Frenchburg Lassies, of a few years ago, happy with their Dolls

to join us on the shelves. I wondered what was to be done with all of us. The excitement of Christmas was in the air and I was not surprised to hear a voice say, "Now, it is just a few more days till Christmas and we must get these boxes ready to go."

"Now, where do you suppose we're going?" I thought. They worked busily and as a big box was moved along on the center table, they put in toys and clothing for each one in a family. Sometimes I heard them say that there was no daddy in the family, or that the mother was sick, or there was no work, or someone had lost a home in a fire. I began to see why I had come. Finally, I was picked up and put into a box and they said, "Won't Sally love this baby?" Again I was in the dark for a long time and another ride seemed to take us over bumpy roads. This time when I opened my eyes to the light again I was in the arms of a little girl and she was smiling down into my face. She hugged me and whispered in my ear, "Oh, you darling baby doll—I've always wanted one like you and never had one at all and at last you've come to me. Now I know God does answer prayers because I asked Him for you and here you are."

Winifred Moore

Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head;
The stars in the sky looked down where He lay,
The little Lord Jesus asleep on the hay.

Joy to the world! The Lord is come:
Let earth receive her King.

The Joy of Knowing Christ in the Slovan Mission

I turn to my Bible and find that many months ago I had underscored a few words in John 15:22, 24, 26. They are, "If I had not come"—"If I had not done among them the works which none other man did . . ." In my margin I have written "Joy to the World, the Lord is come."

When I asked one of the members of our mission, a young woman with five children, how it would have been with her if Christ had not come, she replied, "Oh, I would be groping in the dark. When my husband deserted me; my parents turned on me and I had no money for food or clothing. I would have left my children; if I didn't know how to pray, I couldn't go on."

Because Christ did come and went to the Cross for our sins, we have a song, a mission, a gospel to give. Mothers can meet for prayer and Bible study and children can learn the Bible verses and choruses. They can sing carols around the tree and look forward to receiving some gifts.

This woman has a burden on her heart for others and asks this question, "Why is it when I talk of Christ and of being saved so few know what I am talking about?" This is the shock which every personal worker receives. Many know about Christ—so few know HIM. I would like to give this challenge to our women at this Christmas season. The Shepherds left their work in the night when they received the message; the Wise Men traveled a long way; could you step across your back yard and make sure that your next door neighbor KNOWS CHRIST?

If I had not come;
For God so loved the world, He gave His only Son,
If I had not done among them the works which none other man did,
To die on Calv'ry's tree, From sin to set me free;
Joy to the world; The Lord is come.
Someday He's coming back, What glory that will be
Wonderful His love to me.

Mrs. R. G. Russell

Then let us all with one accord
Sing praises to our heavenly Lord.

The Spirit of Christmas at Cairo College for Girls in Egypt

One of the best-loved features of all our social gatherings at Cairo College for Girls at the Christmas season is carol singing, for which we have published our own collection of best-loved carols—old and new from every land.

At the annual alumnae banquet, men and boys also join us as guests of their wives and sisters. On this occasion we sing almost through the little book before our guests are satisfied.

Girls' College Chapel Choir, Cairo, Egypt. The Music was in red Binders for the December Program, 1948

At one of our Christian homes, the guests at a holiday party included a number of non-Christians, and after games of all kinds had been thoroughly enjoyed and the need was being felt for some quieter way of bringing the evening to a close, carols were called for. All present joined in singing the favorite "Holy Night" and "It Came upon the Midnight Clear" and "The First Noel" with the beautiful Descants added, "Glory to God in the Highest" sung from memory. Then one of our alumnae from a non-Christian home asked that the head of the house should lead in prayer "as we do at school" and he gladly did so. Here were members of different faiths lifting up their hearts together to the One who is "Prince of Peace" and can alone give it to "men of good will" wherever He finds them.

Three or four years later, this same alumnae, with her talented young husband, with whom she had become acquainted in their university course in Social Science,

might have been seen sitting in conference with Dr. Frank Laubach, drinking in inspiration from his wide experience in the problem of Literacy. The young man had been made the Egyptian Government representative on the Literacy Committee which was reducing the Arabic language to the Laubach System for Teaching Adults to Read.

No one can help being thrilled by Dr. Laubach's ability, nor fail to see on his face the very radiance of the love of Christ as it reaches out through his life to the neglected and despised ones of the land.

How glad and thankful we are that these others not yet of the Christian fold, can still experience something of the Christmas Spirit—for "wherever anyone so loves that he gives—*there is* the Spirit of Christmas." Oh, that those young lives upon whom Christ's Spirit is already exerting its loving influence may so yield themselves to Him that He may have complete sway, that "the Holy Child of Bethlehem" may indeed "be born in them today."

M. Stella Robertson

A view of the Chapel Platform at the P.M.I., Egypt, Christmas, 1948, during the White Gift Program

Come, Thou long-expected Jesus
Born to set Thy people free.

Christmas Carols in Atbara, in the North Sudan

In August, 1947, we took over the girls' schools in Atbara from the English Mission. We were not able to do much about Christmas for even the little ones that year, and nothing for the older ones. For all of the war years Miss Jackson had no gifts for any of them and I think had not had a program either. But last November four packages from the Junior Exhibit arrived and we saw that if we added a bit we would be able to do something for the little ones at least. Some stuffed dolls had been sent by another group. There were enough dolls and stuffed animals for a nursery class and a kindergarten. But we have two nurseries and two kindergartens, one of each in each school.

So one afternoon we invited all the teachers to come to make more. We borrowed a pattern for the animals and cut a pattern from one of the dolls we had. There were scraps of material that friends had used for packing which made the animals and dressed the dolls. I had done the cutting. The twenty teachers finished seventeen animals and about as many dolls. By doing a little more work on it now and again we had enough dolls for the girls of three of the classes and enough animals for all of the boys and the girls of the fourth class. And there was something for each child in the two schools.

The teachers with little help from either of us worked out the "Nativity." You would be surprised how impressive it was even though the children had no previous experience doing it. A number of the carols have been translated into Arabic keeping the familiar tunes. The girls had been singing them for a month so they could sing some in unison; some were sung by smaller groups. For some in each school, and especially in the Town school, it was the first time they had ever had Christmas. These programs were for the schools only. A Christmas program for the parents is an effective way to get the Christmas message across to non-Christians among them and we will try that soon. As you have your Christmas programs think of the children of other lands also gathering to sing the same carols honoring the same Christ child.

Mary Jane McKnight

There is born to you this day
In the city of David a Saviour.

Christmas Joy is Christian Joy in the South Sudan

I know at least one person who took this song literally. She was an old Nuer woman—perhaps not too bright—but she had been hearing the story of Jesus for the first time in the weeks preceding Christmas. Of course, you all realize that in a land where Jesus has not been heard of (as in Nuer land) there can be no Christmas. That means no conception of what Christmas is all about. So perhaps it was strange that as the season approached, this old woman who was hearing about these things for the first time, should be a bit confused. We thought it was funny and laughed quietly among ourselves when on Christmas morning she went excitedly around the village telling people that this was the day Jesus was born—yes, to-day. For had she not been singing with us "There is born to you this day—" and when translated into Nuer that read "To-day is born."

I've often wondered since, however, if this poor old soul had not in her humble ignorant way caught the real meaning of Christmas. How many of us think more of our Lord Jesus in the living present then in the distant past? Was He born 2000 years ago or is He being born in the hearts of men and women—of you and me—to-day? Does Jesus mean only history to us or is He a living personal friend? If it weren't for Christmas, for all that Jesus' birth and life and death and life again means to us, we would have no more than these poor folks who have never heard. If it weren't for Christmas—what a thought! Let us make the joy and meaning of Christmas be something for now—to-day and every day, for Christmas joy is Christians' joy.

Dr. Mary Smith

O come to my heart, Lord Jesus:
There is room in my heart for Thee!

Christmas Under Difficulties at Sayo, Ethiopia

"The Virgin and Child," a photograph of an Ethiopian Oil Painting on Parchment

Ethiopian Christmas at Sayo, Ethiopia, in January of 1945 was one never to be forgotten. After eight years out of the country, Ruth Beatty and I had packed to go back with the understanding that we could each take only one steamer trunk and two suitcases. The last day we were told we could take a little more, but that was too late to get much more. Needless to say we carried only essentials which did not include any Christmas trimmings.

We felt sorry when December twenty-fifth came, that we had no way to make the house or church look like Christmas. The Ethiopian Christmas comes about two weeks after ours. At that Christmas time there was much going on. On January seventh there was a communion and dedication service for the new church at Bethel in the village.

We went to the church and were pleased and surprised to see it decorated for Christmas. Elsabet, the school teacher and organist who lived with us, had made it look like Christmas. She had insisted and the men had brought in branches of a lovely tree which she had them tie to four posts in the Church. To decorate these, Elsabet had covered some small stones with bits of tin foil which we had given her and hung them on the branches. She also had hung inch-wide, foot-length pieces of white and colored cloth here and there among the leaves. The effect was

really very nice and put us to shame.

The communion and dedication services were long and lasted over two hours. However, Elsabet had insisted that they must have a Christmas program, too. Young girl though she was, she won. She had trained her pupils in a few simple songs and had some Bible memory work appropriate to the season. But this was not the end! After the services there were gifts for the pupils in the school and for the women's Sabbath School class. To Elsabet it would not have been Christmas without giving of gifts and so she had prevailed upon the elders to buy a few cheap books, pencils and laundry soap. There was also a bag of coffee which was dipped out by a small cup for the women.

Because of God's great gift to us, Elsabet and many others have learned the joy of giving gifts at Christmas time.

Isabel Blair

O rest beside the weary road,
And hear the angels sing.

Establishing Unity Through Christ in India

India, for some years, has been in ferment. Some movements that were begun to bring freedom, have unquestionably been the means of enslaving the nation.

Smoldering national hatreds and the threat of further conflict continue. The trouble between the Hindus and the Moslems continuing in the wake of the massacres at the time of partition has filled the cities of India and Pakistan with starving refugees. Six millions of people escaping from these tortures, driven from their ancient lands and homes, with many families torn asunder, verify this disunity and disorder.

Millions of human beings live in the midst of filth and disease. Hunger, want, disease and ignorance are desperate. But God, our merciful Father, has not forsaken India, nor has India been deprived of *true unity!*

Christ came to India two thousand years ago to form and foster a unity which nothing can destroy or retard—fellowship at the Lord's table.

Hundreds of Hindustan nationals (from all classes of society, culture and religion), Americans, British and European, and perhaps some from China, Tibet or Burma gather at break of day on Sabbath morning round the Lord's table at Christian Conferences held yearly in India. There is no other such hallowed meeting place in India.

Seated in rows upon the ground, heads bowed, often tear-filled eyes, they make silent confession, "We are all the children of God by faith in Christ Jesus." In Him "there is neither Jew nor Greek . . . for we are all one in Christ Jesus."

Young M.K.L., sitting in deep conviction, was shocked into consciousness by the words, 'Take eat, this is my body . . . drink ye all of it, this is my blood shed for the remission of sins," for he knew his hand could not be raised to his lips as were others. He arose and was that day united by baptism to this great group of witnesses. Though not an educated man his testimony to the oneness in Christ became a thrilling experience. Very early, each following morning in his own little city, he arose to walk the streets or stand on some elevation, to call out through the home-made loud speaker verses of Scrip-

ndian Conception of Nativity. Many In- believe that one or of the Wise Men visited the Christ came from India, gh in this picture ans are in the fore- d. Each is dedicat- whatever treasure his ontains to the serv- f the Christ Child. picture is taken, by ssion, from "Each His Own Brush."

ture, stopping often to offer earnest prayers for those who had no peace.

At Christmas he pled with all who were united in name with Christ to dedicate themselves and to decorate their homes with lighted candles, since group singing and preaching on the streets were forbidden. Thousands of sermonettes were preached from verandas and mud roofs that Christmas Eve, as M.K.L. walked to and fro; in dark, damp, narrow pathways between rows of homes singing carols and hymns in adoration and praise of Him who came to bring unity and love into the midst of confusion and darkness of sin.

"I love Thy kingdom Lord,
The house of Thine abode,
The Church our blest Redeemer bought
(unified)
With His own precious blood"

Georga Wengert

Come and worship, come and worship,
Worship Christ, the new-born King!

Christmas Observance in Sialkot Hospital, Pakistan

The corridor was dark except for reflection from the surgical ward in the distance, and moonlight sifting in the outside door, through which figures were hurriedly entering to gather in a group around an office door where a candle flickered.

The figure in white, holding the lighted candle passed around candles to the enlarging group These happy, whispering, giggling candle bearers were nurses in blue and white, gathering for carol singing in the wards of this busy hospital in Pakistan.

It was just an hour before daybreak, time for the beautiful Christmas hymns—translated so that all who heard might understand in her own language. The procession formed, carol leaders first, followed by those who were responsible for handing out an orange, Indian sweets, and a used Christmas card picture to each patient and each patient's relative—for like the poor we have them always with us.

As the singing swelled through the corridor it was a signal for the night nurses to turn off lights in the wards that the candles might show more beautifully. It was truly a striking scene of the joyous Spirit of Christmas. A number of non-Christian patients, who could have been discharged earlier, begged to stay, saying they had heard all about our "Big Day" and wanted to see it.

Having visited the wards, the nurses turned to the doctor's house, where they were invited in to have a doughnut and candy. Next they visited the quarters where the hospital orderlies and other workers had their homes, to sing and call out greetings, and receive hospitality. Finally they trouped into the home of the American superintendent of nurses, just as the sun was showing a tip of golden fire over the distant buildings. There the exuberance of the morning mellowed, leaving a glow as they listened to the lovely, ageless story of the coming of the Saviour, and prayed together that their messages in song might have brought blessing not alone to all who believed but also to those who did not know and love their Lord Jesus.

Then, after a cup of hot cocoa, cookies, and an orange each, they all hurried off to get ready to go on duty. Christmas Day well begun!

At 10:00 a.m. the Chapel bell rang lustily, signal that all the hospital orderlies, helpers, aids, and their families, gather at the senior doctor's house for carols, greetings, and worship. All came, from the baby a few weeks old to the son home on holidays from the industrial school; indeed, the children had been hanging outside the gate for an hour. After the brief worship service each child was given some small gift—a ribbon, or pencil, or toy, or piece of clothing, all sent from U. S. A., the women a piece of soap and a towel or a length of goods, also from friends in U. S. A.; the men some money, and everyone an orange and Indian candy. With sugar still rationed sweets were greatly appreciated.

At noon, everyone who was not on duty in hospital went in a body to the church service in the city, an imposing display to the non-Christian onlookers.

Early supper found all who served in the hospital, even the non-Christian gardener and laundrymen, with their families, gathered as a family in front of the Nurses' Home to have Christmas dinner together. It was a happy time, informal and friendly, with discipline and dignity forgotten for the moment.

Christmas Eve the nurses had enacted the Christmas Story in the hospital chapel for the patients who could attend, some even coming on stretchers, their relatives, former patients and friends, and outside guests. Even the windows and aisles were occupied, so popular has this simple and impressive drama become through the years.

CHRISTMAS—"we love because HE first loved us, and gave HIMSELF for us."

Evelyn M. McKelvey

The Christmas Trail To Bethlehem

By MRS. EARL JAMIESON, Oakland, California

Modern Nazarenes pay their taxes in a squalid Nazareth office building, but nineteen hundred forty-nine years ago tax-paying time to Joseph, the carpenter, meant a week's journey on a donkey to his home city of Bethlehem.

Sixty-three years after the city of Jerusalem became tributary to Rome, Caesar Augustus levied a new tax and ordered people to pay, "each in his own city." Historians estimate that the news of the new tax reached the village of Nazareth about mid-December. Joseph was probably idle from carpentering because of the rain and the cold, so with Mary he immediately made preparation and started out on the long journey to the city of his ancestor David, who had ruled there fourteen generations before him.

Joseph's Cave, now one of the two principal holy places of Nazareth, is located under a Roman Catholic church and Franciscan school. There are remains of a stone table, grain pits and storage caverns which guides tell tourists were used by Mary and Joseph. Above the cave is the shop where Joseph and Jesus worked at carpentering. The site is now covered by an altar of the Church of St. Joseph where mass is said daily.

Near by is the Church of the Annunciation, which is believed to be built over the two-roomed house of Mary. Numerous shrines have been built over this spot. One old inscription reads, "Here the word was made flesh."

The Mount of Precipitation is about a mile from Nazareth, where the crowd tried to cast Jesus down, but he passed through the midst of them. (Luke 4:29-30)

Joseph and Mary probably left at daybreak with others who might be traveling that way. They would have their way lighted by the sunrise over Mt. Tabor, which later became known as the Mount of Transfiguration. Mt. Tabor is seventeen hundred feet high and one of the highest in Palestine. It is a shrine for pilgrims today. In those days of long ago the road from Nazareth was just a treacherous mountain trail. But today a macadam highway of seven hairpin turns twists down the same hillsides, sometimes being carved out of the mountain stone itself.

That first day they moved down the mountain side and across half the plain of Esdraelon to Affula where it is believed they spent the first night. Today Affula is the oldest and largest Jewish community in the Nazareth area.

Leaving Affula area, Joseph and Mary continued their journey across the plains and probably reached Samaria by the end of the second day. Samaria is now just a ruins overlooking the Arab village of Sebastia. Samaria was about nine hundred years old then, and was the capital of the Israelite Kingdom when it was separated from Judah. Some dozens of Samaritans still live in the Arab villages and towns of this district. As they passed through this area, Mary and Joseph would have traveled by or under some of the great network of Roman aqueducts, sections of which still stand. By the third night they probably reached Shechem on the site of the present day Nablus.

Modern Nablus is a thriving town of about twenty five thousand inhabitants. Near the city is Jacob's Well, a one-hundred-foot shaft. Mary and Joseph no doubt drank at this well. Later Jesus met the woman of Samaria at this same well. Over the

well itself, the top of which is in a twenty-foot cavern because of the shifting of the land level through two thousand years, here, venerable Greek Catholic Priests hold daily services at an altar. By giving a small tip one can have a drink from this well, a cup of clear cold water. Near by is the Tomb of Joseph—the Joseph with the coat of many colors. (Joshua 24:32). The tomb is a Moslem shrine now.

Through rugged valleys, thick with olive, fig, pomegranates and citrus fruits, the travelers journeyed on to the town of El Bira which today is Ramalla. Ramalla is predominantly Christian. It was here at Ramalla or El Bira that Jesus, at the age of twelve was missed by his parents, and was found in the temple talking with the doctors.

Jerusalem is about twelve miles farther on and Joseph and Mary reached Jerusalem, probably on the morning of the fifth day of their journey from Nazareth to Bethlehem. Historians believe that the city was much more populous than it is today, and all its people were Jewish. Roman soldiers walked the streets as the British troops have done in more recent years. Today's armoured cars were then the chariots of the Centurions.

Little remains of the Jerusalem which Joseph and Mary would have seen as they guided their donkeys down the slopes of Mt. Scopus. Facing them would have been Herod's magnificent palace and g a r d e n s guarded by three massive towers. One of these three today is the foundation for the Turkish wall built in 1542, and a tower at this location is called the Tower of David because it is believed to be built over the site of the palace of the Shepherd King. This tower is only a few yards from the Jaffa Gate, the most traveled of the seven gates to the present old city.

Joseph and Mary may have done as did other travelers, spend a day in Jerusalem to see the sights and to pray in the Temple before continuing to Bethlehem five miles away to pay their taxes. The road to Bethlehem leads out through the Jaffa Gate, and through the thickly populated section of modern Jerusalem, leading past many sites mentioned in the Old Testament and into the Valley of Giants where supposedly David killed Goliath.

From a point half way it is possible to see both places. Looking back we see the ancient gray walls of Jerusalem, and looking ahead we see the whiteness of the houses of Bethlehem. The birthplace of our Lord is the whitest, shiniest little town in all the East. Joseph and Mary traveled on through the Valley of Hinnom (Joshua 15:8) past the tree where Judas hanged himself, to the well of the Magi and the Tomb of Rachel. Tradition says that Mary stopped here to drink, and later came the Wisemen, who stopped to refresh themselves and give their camels drink, and saw reflected in the water the Star of Bethlehem. Their visit gave the well its present name, "Well of the Magi."

Next Joseph and Mary passed the fields where shepherds were keeping watch over their flocks by night. In these same fields David kept his father's sheep and Ruth gleaned in the fields of Boaz. Not far ahead lies the little town of Bethlehem, silently in the shadows. Bethlehem was an ancient town even then for it was here that David lived. The prophet Samuel came to Bethlehem to crown King David. Even before that Ruth and Boaz lived in Bethlehem, and Rachel died here when Benjamin was born. So Mary and Joseph came to the end of their wearisome journey, only to find that there was no place for them in the Inn. In fulfillment of prophecy, the little Lord Jesus was born in a stable and cradled in a manger.

Today the Church of the Nativity stands over the spot where Christ was born. The church is a large grim,

The Christmas Procession, Bethlehem

fortlike structure. The Greek church being the strongest, holds the main auditorium. The Latin Church being the richest, possesses the newer and finer addition. The Americans being neither rich nor powerful cling to a carefully guarded corner over which neither Greek nor Latin may tread. There have been many disgraceful fights over the Holy Relics, and sometimes they even fight over who is going to wash the Holy windows. But at Christmas time there seems to be a truce which permits the priest of one faith to scrub his half of the Holy pillar without fear of being beaten by a rival priest, hiding behind his half of the pillar. Even the Armenian will fold back the corner of his carpet so that the rival procession may pass. So when Christmas comes to the little town of Bethlehem, there is peace, Peace, where the Prince of Peace was born.

For centuries it has been the custom for churchmen and worshippers to leave the Jaffa Gate at noon for the annual pilgrimage to the City of the Nativity. The mayor of Bethlehem meets the procession half way as escort into the town. The Greek Patriarch of Jerusalem head the procession. He used to walk the five miles to Bethlehem, from Jerusalem. Later he rode a donkey, but now he rides in a car. The procession presents the most colorful clergy to be seen anywhere. The priests are robed in silks and brocades, purple and fine linen, gold and exquisite lace. One is fascinated by all their splendor and paraphernalia. The massive wooden doors swing open and the procession enters the church. There is doubt about many of the sacred places in Palestine, but there seems to be no doubt about the birthplace of our Lord. The holy spot is in a grotto underneath the altar of the Greek part of the church. The grotto is reached by well-worn steps. The low ceiling is hung with gold and silver lanterns and censors. Paintings and tapestries cover the walls. A large brass star is set into the native stone to mark the place, and bears a simple message, "Here was born Jesus Christ, of the Virgin Mary." Forgetting all the ornate decorations, we

(*Continued on Page* 169)

Worship Service

THEME: *Learning to Serve Him* — OUR GIFTS TO CHRIST

By MRS. CHARLES L. HUSSEY, Philadelphia, Pa.

"Take my will, and make it Thine;
It shall be no longer mine."

Leader:

"So near, so very near to God,
I cannot nearer be;
For in the person of His Son,
I am as near as He.
So dear, so very dear to God,
Dearer I cannot be—
The love wherewith He loves His Son,
Such is His love for me."

"GOD'S work done in GOD'S way and in GOD'S time will never lack for GOD'S blessing."

Praise—Bible Songs Hymnal

No. 185—"Hark! the Herald Angels Sing"

No. 190—"O Little Town of Bethlehem"

No. 191—"O Come, All Ye Faithful"

No. 187—"Silent Night! Holy Night"

Responsive Reading: Selection 41 (Luke 2).

Year's Theme Verse (Learning the Glory Song) in unison: "Let the whole earth be filled with His Glory." Psalm 72:19.

Theme Song B. S. H. No. 84, stanza 4 (Psalm 72).

Prayer Cycle: Days 4 and 11, prayer and thanksgiving for our Fields at Home and Abroad, and for the Christian Home.

Scripture: John 4:34; 5:30

Meditation:

The giving of gifts is a precious custom in our celebration of Christmas. The gifts we give, and those we receive, are cherished as expressions of love and friendship. God's Great Gift to us takes on a deeper meaning as we contemplate the joyful mystery of Christmas. In our year's program of Learning to Serve Him, we can enter more fully into the real significance of this blessed season if our gifts to Christ are, first of all, our wills: "Not my will, but Thine."

The costly gifts brought by the Magi made possible the flight into Egypt. But the significance of the gifts is much deeper than the need soon to be experienced by the little family. Their giving was an acknowledgment of the kingly right of absolute sovereignty over the property and lives of the king's subjects. The Christ Child had the right to the prerogatives of kingship, which meant the full surrender of the vassal to the royal will.

In these modern days the same truth prevails. It is the surrender of our wills which is the real demand made upon us. Of this full surrender, the sacrifices of our time, talents and possessions in our acts of worship are but an outward indication. We truly recognize the kingship of Christ when we say to Him with our hearts:

"Laid on Thine altar, O my Lord divine,
Accept my gift this day for Thine own sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine, a thing that seemeth small,
Yet Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield Thee all."

Prayer Group Department

MRS. J. C. SPIELMAN, Prayer Group Secretary, 110 Newburn Drive, Pittsburgh 16, Pa.

SPECIAL SUBJECTS FOR PRAYER

PRAY that as this Christmas season approaches we may celebrate the coming of Christ to earth by looking for ways of making Him felt in the lives of those who do not know Him.

PRAY for the Reformed Church in America and the United Presbyterian Church that the Holy Spirit may lead us in the question of union of the two churches.

PRAY for our work among the Negroes.

Pray that the Bible instruction in the Public Schools may not be curtailed.

Pray for the Rev. D. F. White that he may be once more returned to health and strength.

Pray for the Rev. James F. Reese who is carrying on the responsibilities laid down by his predecessor, the Rev. D. F. White, as pastor at Canton Bend, Camden, and Miller's Ferry, Alabama.

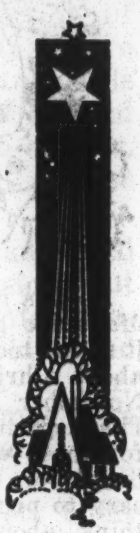
PRAY for our Home Mission Work.

Pray that pastors may be found to fill the pulpits of the Frenchburg and Ezel churches.

Pray that the church may have young men and women who will catch the enthusiasm of devoting themselves to career service for their Master.
("The Romance of Home Missions" —Rev. Donald Black)

PRAY for Foreign Missions

Pray for Miss Wilma Kats, that as she seeks to instruct the women and children in their afternoon Bible study meetings, she may have many who will turn and live for Christ.
("To Whom I Now Send Thee" — Miss Wilma Kats of the Reformed Church which cooperates with us in the Sudan Mission.)



Pray for the Sudan that our missionaries may be given wisdom in meeting new problems pertaining to instruction in the schools.

Pray that as the Christmas carols are sung around the world in many languages, lives may be influenced for Him.
("Carols Encircling the World").

Pray for our new missionaries that they may feel the strength of Him whom they serve, in these beginning days of their work.

PRAY for the work among the American Indians.

Pray that the work at the Stilwell Mission may continue to be blest under the leadership of the newly appointed missionaries, the Rev. and Mrs. H. W. Gordon.

Pray that Mr. and Mrs. Louis Mitchell may be given divine guidance and direction as they begin their ministry among their own people at Tama, Iowa.

Pray that the Rev. and Mrs. Fred C. Patterson may be led to that place where they can best serve Him among the Navajo Indians and that all barriers to Divine service may be overcome.

Suggestions For The December Program

As this issue of *The Women's Missionary Magazine* goes to press, in early October, it seems too soon to be writing and thinking about Christmas. It may seem that the November Magazine should concentrate on Thanksgiving and Thank Offering. However, for those who wish to select program material for December meetings, it is necessary to print it now. Is it not well that we think about and discuss quite soon the Christmas Spirit proposed by our contributing writers? That we rethink or consider again whether we are planning and helping our family and friends to plan for the *best* celebration of Christ's birthday? Commercial interests, though their wares are good in themselves, often make us forget, and we turn aside to lesser good things, instead of appreciating to the utmost the greatest values of Christmas.

1. *Map of Palestine.* We use maps in studying other countries. Why not use a map in studying the land that cradled our Saviour? With it, trace briefly the Trail from Nazareth to Bethlehem as described by Mrs. Jamieson (p. 145). Remember the story of the young woman who told an aged Christian friend that she was starting on a trip to Jerusalem, Bethlehem and other places in the Holy Land. The eyes of the friend were big as she asked, "You mean you will visit those places—here on earth! I had always thought they were in heaven."

2. *God's Christmas Gift* (p. 131) may be incorporated into your Worship Service (p. 148). Carols, Prayer and Scripture in the atmosphere of soft candle light are impressive. Tell the story of the writing of one favorite carol. A *different* type of Christmas tree may be used—just a small one on the table, decorated with Christian Christmas cards. A few selected New Testament verses that suggest "gifts of the Spirit" which we can give to Christ, and to others in His name, may be written on cut-out colored paper stars, bells, or candles. As each is read, have it placed on the miniature Christmas tree.

3. *Christians Keeping Christmas.* Discuss the questions and problems posed by Mrs. C. Randall Myers (p. 134). What types of Christmas cards are available in your shopping area? What can Christians do at home, at church, and in the community to preserve the Christian Christmas?

4. *Carols Encircling the World.* Have "radio broadcast flashes," quickly circling our United Presbyterian mission-field world with brief incidents of lives which shine as radiant "living Christmas Carols" because Jesus, the Christ, wrought transformation in their lives. Invite a little girl to tell the story, p. 139. In addition to incidents, pp. 137-143, see Literature Dept., p. 187, for leaflets which you may secure that tell of the lives of Christians in our mission fields who are a part of the great "living Christmas Carols."

5. *Request from your Magazine Staff:* We make this request because we yearn to reach with missionary information the "non-Magazine-reading" constituency of our U.P. missionary societies and homes. As a part of the business meeting, why not present Subscription Blanks (See p. 189 of this Magazine, or p. 103 of the October Magazine) to your Literature Secretary? Fill the blanks with names of friends for your gift subscriptions and put them on the Christmas tree, so that your Literature Secretary may forward them to Mrs. Ralph H. Arnold, Magazine Treasurer. The Junior Wall Chart, and other gift articles suggested on p. 187 may be ordered likewise.

LEARNERS' QUIZ

1. Where do you turn in the Bible to read the Christmas story?
2. What tragic lesson did Oparre learn?
3. How "big" is Texas?
4. How may one go "the extra mile" at Christmas?
5. Identify each of the ten writers of "Carols Encircling the World?" (See pp. 190-1 and the Prayer Cycle)
6. Do modern dwellers in Nazareth pay taxes at the same place as did dwellers there in A.D. 1?
7. Is the exact location of the manger cradle of Christ known?

The Romance Of Home Missions

By REVEREND DONALD BLACK, Oklahoma City, Oklahoma

Every boy in the years when his thoughts are "long, long thoughts" dreams of the day when his life will hold the excitement and romance of his early heroes. Whether he has dreamed of following the exciting trade of fireman, cowboy, train engineer, or athlete, he looks forward to a life of thrilling joy. For me, the life of a home missionary has held many of the same elements of excitement, and I have enjoyed the experience every bit as much as having one of my boyhood dreams come true.

The other night in the last half of the ninth when the score was tied, the manager of the local ball team put himself in as pinch-hitter and drove in the winning run, thereby assuring his team a place in the league playoffs. How many small baseball fans in the bleachers have dreamed of doing exactly the same thing. The elements of that situation which made it thrilling are all present in home mission work. I speak of the home mission work of beginning a new church, for it is in such work here at Creston Hills in Oklahoma City that I have had my experience as a home missionary.

I. THERE IS ROMANCE IN HOME MISSIONS BECAUSE YOU ARE MEETING A NEED

In saving the ball game the team manager was meeting a great need. The club was in a difficult position, not only in league standings, but for the chance to win this game. And there is romance in home missions because you are meeting a great need. How easy it is to feel there are plenty of churches in America. If a person wants to go to church, he certainly can find an empty pew. An official of the War Production Board used that fact as an argument to withhold permission for construction of our first unit during the war. There had been people in our Creston Hills addition before the war; they had been able to go downtown to church, now these new people could do the same.

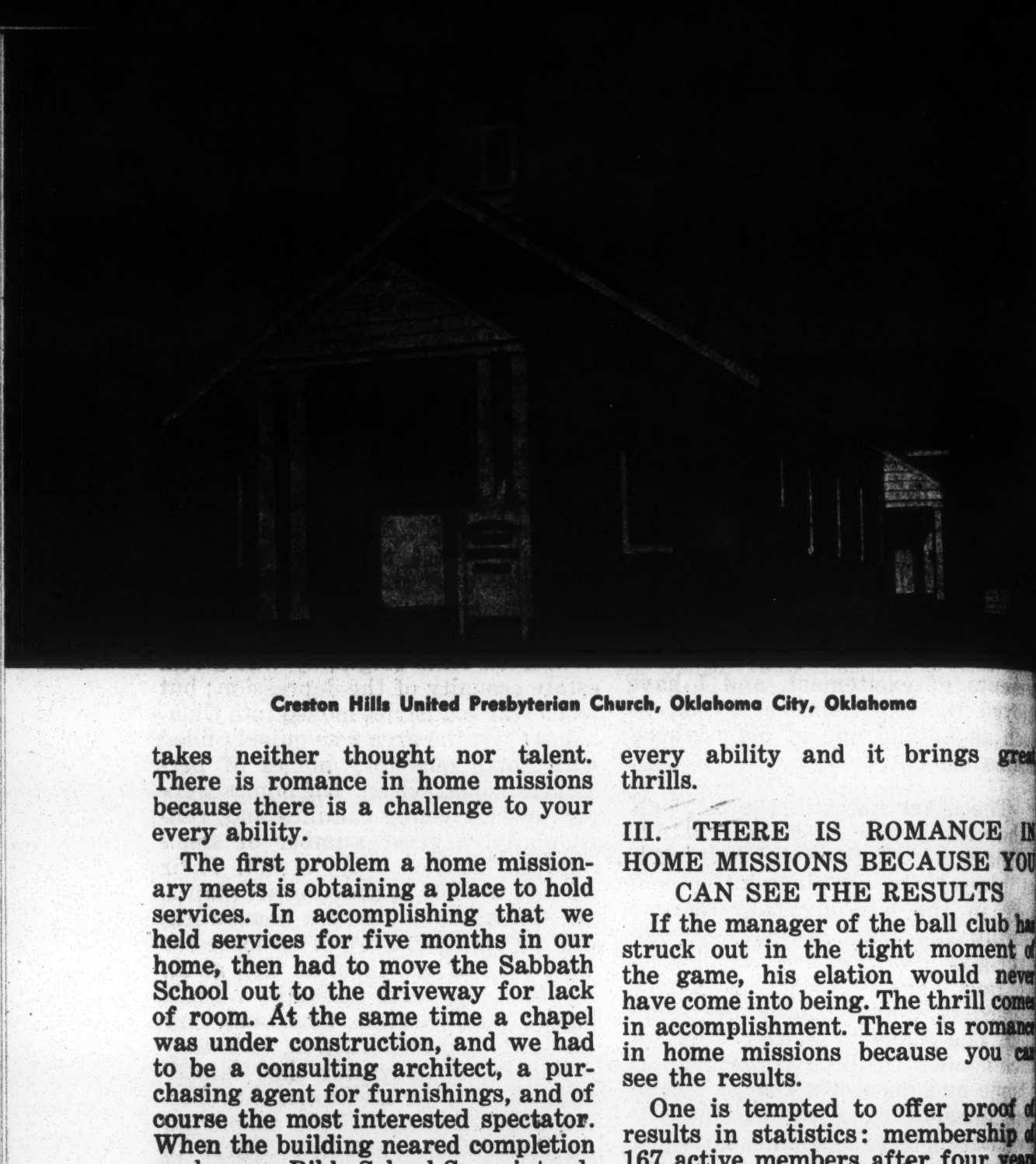
Creston Hills originally was a real estate casualty of the depression; but when war industries moved into Oklahoma City, the area was quickly filled with small one-story homes of permanent construction. The homes were occupied by young families and, consequently, a great number of small children lived on every street. Their parents worked in the aircraft plants, the Sabbath was used for housework, and the children were often loose for the period after school as well as all day Saturday and Sabbath. With a lack of cars, gasoline, tires, and very poor public transportation, it is easy to understand why only the "saints" made the trip to downtown churches. The great majority of the people did not care. When we took a church to that community, we were meeting a great need.

The purpose of home mission work is evangelism. There are many churches in America, but they are not located where they can reach the people who need the gospel, and such people will not take the trouble to search them out.

II. THERE IS ROMANCE IN HOME MISSIONS BECAUSE IT CHALLENGES EVERY ABILITY

When a baseball manager saved a game for his team, he called on every bit of batting ability he had for a few moments. There is little thrill in solving a situation which

Brief of an address on Home Missions Night at the New Wilmington Missionary Conference, 1949.



Creston Hills United Presbyterian Church, Oklahoma City, Oklahoma

takes neither thought nor talent. There is romance in home missions because there is a challenge to your every ability.

The first problem a home missionary meets is obtaining a place to hold services. In accomplishing that we held services for five months in our home, then had to move the Sabbath School out to the driveway for lack of room. At the same time a chapel was under construction, and we had to be a consulting architect, a purchasing agent for furnishings, and of course the most interested spectator. When the building neared completion we became Bible School Superintendent with responsibility for organizing the entire group, securing and training teachers, leading songs, and choosing educational material. As preacher we also organized and trained the first ushers, directed the choir, and kept careful supervision of the money. In the early days a home missionary is janitor, bookkeeper, evangelist, promotional director, session, trustees, deacons, and advisor rolled up in one. As soon as possible he trains others to assume these tasks, and then becomes an executive. Whatever talents a man has, every one is needed in home mission work. There is a big job to be accomplished; it challenges every ability and it brings great thrills.

III. THERE IS ROMANCE IN HOME MISSIONS BECAUSE YOU CAN SEE THE RESULTS

If the manager of the ball club has struck out in the tight moment of the game, his elation would never have come into being. The thrill comes in accomplishment. There is romance in home missions because you can see the results.

One is tempted to offer proof of results in statistics: membership of 167 active members after four years of work; a per capita giving of close to $60; a congregation which was organized after the W.W.C.A. was under way, but which still paid more than the minimum goal per member; an average attendance at both Sabbath School and Church of close to 130.

The denomination has nearly $35,000 invested in Creston Hills through building and salary aid, but the property has been improved and lifted to $55,000, and there has been returned over $4000 in benevolence giving to denominational sources during the four years. In addition there are 167 United Presbyterians in the

(*Continued on Page* 175)

The School For The Blind

By MISS HAZEL McGEARY, Sayo, Ethiopia

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah 42:16.

LOOKING down over the valley these nights there are wonderful displays of fire-light which remind us of the fireworks in America. The grass is being burned off, day and night. During the day the fires are lost to our sight because of the smoke and the bright daylight. But in the darkness of the night the beauty of the fires comes forth and we stand in awe of its spectacle. The fires are the same—day and night, but until all else is shut out, it is difficult for us to appreciate their display.

For some people in this world, the Lord has seen fit to take the sight from their eyes that in the "darkness of night" they may come to see Him Who "is altogether lovely."

Seventeen years ago a blind beggar boy began to attend the Saturday morning meetings for beggars on the Sayo compound. His interest in these meetings was not for the Gospel messages which he heard, but for the pentime (Ethiopian coin) which he received at the close of the meeting. But God promises: "My Word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Before long the seed which was sown flourished in the heart of that blind beggar and brought forth fruit in a life yielded and given for the Lord's service.

When Gidada came to know Christ as his Saviour, he sought out others who were stumbling in physical and spiritual blindness. As he learned to read and write in Braille, he gathered unto himself those who were blind in an effort to share with them this new blessing from the Lord. The years passed and Gidada became the leader of our Evangelical Church in Ethiopia with less and less time to spend on his blind friends, but always the prayer of his heart was for a School for the Blind. He waited many years to see his prayer fulfilled, but God is faithful, and in that faithfulness He made every provision for the opening of work among the blind at Sayo station.

The School for the Blind was not only born of prayer, but has survived as one continual answer to prayer. The first day three students were present. They were turned over to the teacher by Keis Gidada who had been helping them as he had time. Since that time there has been a slow increase. At times it was discouraging to have to turn prospective students away because of lack of dormitory space. The whole idea of a School for the Blind is new in this country, so during the past year we were very anxious to keep any who might inquire about it. But the Lord knows best in every delay, even though at times it is difficult for us to see it that way.

Today we have much cause for thanksgiving. We now are prepared to take both boys and girls for boarding. This is a real step forward! An old Italian-constructed house has been turned over to us for the use of our school until such time as we can build our own. This is a two-room house where we are housing the girls and holding our classes. One native tukl has been completed on our property where we have our boarding department for the boys.

It seems as though the plans for the school have been changed more times than a woman can change her mind—but for a different reason. Materials are high and labor is

scarce. We have finally decided upon the native tukl type construction for all the buildings, but even at that we must wait until the dry season before we can get the materials. But out in this country buildings and supplies are not nearly so necessary as they seem at home. For a number of months all we had was a Braille slate, pencil and some paper, but this kept us going.

In our school we teach the Braille alphabet in the Amharic-Galla and then in the English. Along with reading and writing, we have handwork and various types of physical education. At the present time the students are concentrating on learning to get around the compound unassisted, and to take care of their clothes and themselves. The first boy to be initiated into washing his clothes rebelled. He had never washed his clothes when he could see and didn't think he needed to learn in his blindness. It wasn't long, though, before he took a certain pride in having his clothes clean.

The Bible is the center of our school—the center of our work. Those who have come to love the Lord Jesus as their Saviour have indeed had darkness made light before them, and crooked things straight. Their life and their attitude reflect that joy in Him. Those who are still groping in spiritual darkness as well as physical darkness are problem children. But we pray that Christ may be glorified in our work and that the Holy Spirit will touch the heart of each one who is committed unto us.

Seeing Is Believing

Several months ago the usual routine in our school was suddenly disrupted when the Dejazzmatch, our local ruler, dropped in for a surprise visit. At the time some of the students were weaving hats and others were reading. Some read to him in Galla, others in Amharic and English. He stood for a long time watching the weaving. Then thinking he might be interested in how the dots were made, one of the students demonstrated by writing John 3:16 in Galla Braille. We suggested that the Dejazzmatch have a try at punching a few dots, too, but he drew back a little slyly. Whereupon the teacher put the pencil into his hand, helping him to write the same verse. When he was finished, and one of the students had read what he wrote, this newest "pupil" was so much pleased with himself that he just beamed all over. It was like a new toy!

Among those present at a showing of slides and movies from our other Ethiopian stations were the Dejazzmatch and the Governor of Wallega, Province from Lakempti. After the pictures the Dejazzmatch brought the Governor over to the house wanting him to hear about the school for the blind. We showed him a book in Braille and other writings, trying to explain to him how they could be read. We showed him some of the handwork. But all this the Dejazzmatch quickly brushed aside. Finally when the s l a t e and pencil were brought out, his face brightened and he sat on the edge of his chair. The Governor was invited to try his hand at writing, and the Dejazzmatch did his bit to encourage him and help him from the sidelines.

The Dejazzmatch was intrigued by a simple Braille slate and what could be accomplished by its use. He immediately went off to tell others about it. He even brought the Governor to see for himself. We have other native friends who have been intrigued by what we have brought with us—the Gospel of the Lord Jesus Christ, and after they have tasted they have gone off to tell others. We need more who will become so on fire for the Lord that nothing can stop them telling of Him. One of the great burdens we have these days is for Bible Women. Pray that in some way some of the girls in our school for the blind will be raised up for this work if it be the will of the Lord.

Even as Philip Found Nathanael

The work of the Ethiopian mission is almost synonymous with the work of blind Gidada, who first heard the Gospel message in the Saturday morning meetings for beggars at Sayo some years ago. Even as "Philip findeth Nathanael" Gidada sought out another blind boy, Shoro, and encouraged him to attend these meetings.

At first Shoro attended the meetings for the coin which was given at the close of each service. But soon he was answering questions about the previous week's lesson, and his interest was growing in the Word. It was not long before he gave his heart to the One who loved him and gave Himself that we might be saved from sin.

Shoro's father died when he was just a baby. At five years old he, his mother, brother and sister were victims of the small pox scourge which left Shoro blind. He soon began to wander around Dumbi Dolo begging—the only known work for a blind person at that time.

Shoro's parents were nominal Copts. He had never heard of Jesus. No one seemed to care about this young boy until another blind beggar carrying out the great commission sought him out.

Gidada looked after his "little brother," taught him Braille as he himself was learning, and finally after accompanying Gidada for six months on his preaching tours, Shoro began to preach at the age of twenty. Following the Italian occupation Shoro pastored the Anno church for six years. This is one of our most active groups of Christians today.

When Shoro was in his early twenties, he began to think of marriage. His family found a girl for him, as is the custom of this land. But when the friends of the bride-to-be learned she was to be married to a blind man, they were horrified and tried to persuade her differently. Today this couple is the most devoted couple we know among our Ethiopian friends. They began their life together with Christ as the cornerstone and the Lord has blessed them in their relationship to each other and to Him. Their family now consists of three sons and two daughters.

Shoro does not have the imagination, nor the drive of Gidada. Perhaps for this reason he has not become the same kind of leader in the church. He radiates Christ by his word and by his actions. When he speaks of his Saviour, his face shows forth that inner Light which lightens his whole being. He has been studying in the class for ministerial students under Rev. C. J. Kissling, as well as in the School for the Blind. During the Christmas vacation, when the ministerial students were sent out for field work, Shoro was assigned to the Trini Church. While there with these people, he conducted a Communicants' Class, and later Gidada went to receive the eighteen new members into the church.

Shoro has never forgotten the interest Gidada had in him when a boy. Recently he came with much concern for a blind non-Christian girl in the village. He said, "She needs Jesus! He is in my heart and it is very wonderful for me. I am never lonely. I can always talk to Him. Sometimes He comforts me. Sometimes He helps me—but He is always here. She needs Him, too." We were finally able to take the girl into our school, but in coming she has been cut off from her family. We pray with Shoro that she too may realize her need of Christ as her Saviour.

When asked what his favorite verse is, Shoro said, "I think John 3:16. Its Word is a big one." Indeed, its message is a big one—for all who will believe. Pray for this faithful blind man who loves the Lord and serves Him. Pray for the missionaries to whom this "big Word" has been entrusted. Pray for the people that they may claim the promise "whosoever believeth in Him should not perish, but have everlasting life."

NEWS FROM AFAR

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

A CALL IN THE JEEP

Thursdays in Sayo are different from the other weekdays for we do not have clinic. We always plan to get many things done after rounds in the morning, but never have quite enough time to do them all. Today, all the plans were laid aside as we decided to make a "shir-shir" (trip for pleasure) of a call which the doctors had received. The call came yesterday to visit the mother of a local chief who lives about 20 miles away in a town called Ashie.

Five of us started out in the jeep a little after 9:00 a.m., Dr. Cremer, Dr. den Dulk, Dr. Davies (who just arrived from Addis Ababa for a stay here), Dr. Gordon (here from the Sudan on vacation), and myself. It was a beautiful clear morning, just the kind of morning to start out for a ride. The jeep took us over all kinds of roads, up and down hills, across plowed fields, and through streams.

On the way there we stopped for morning coffee, and for picture taking, and arrived at the town in a little over two hours. The chief who had sent the call climbed into the jeep and directed us to his home.

Arrived there, we found not one patient but three in his house, and others gathered outside. The chief's mother was quite ill, and after treating her we advised him to bring her into the hospital if she became a little stronger and could be brought in. When we entered the house it seemed dark, and in the room where two patients lay we could see nothing until our eyes became accustomed to the darkness. It is the exceptional Ethiopian house which has a window, and though this house was quite large, it had none. When we could make out the patients with the help of a candle we saw that they were lying close to the floor. There was a very low platform with straw spread on it, skins on the straw, and mats. The patient who was coughing was using large leaves as a sputum cup. Many people were in the house, and wanting to be treated, too.

Before we left we sat down with the head of the house and drank some very strong black coffee from little cups. For one who likes cream and sugar in coffee, that was a bitter dose! When we left, the chief again sat in the jeep to direct us over the fields to the road, and a crowd of men and boys ran along to help direct us. When we were outside of the town we stopped to eat our lunch, then drove home in one and one-half hours. My admiration and respect for the jeep has increased; it can go where no other car can go in this country.

A trip like this one makes us realize anew the doors of service which medical help can open. To-day we could have stayed and treated many patients, and then given them the Gospel message. Dr. Cremer and Dr. den Dulk had the same experience when they took a survey trip. As you hear about that trip from them, please join your prayers with ours that the necessary permits may be given for opening clinics and preaching centers, and the necessary personnel be found among our Ethiopian workers to staff the clinics.

Marjorie Faught

The North Sudan

MRS. REID F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

THE STATION AT EL OBEID

El Obeid, at the end of the railway line from Khartoum, is the jumping off place to the Nuba Mountains. One reason for establishing a mission station here is to assist the missions in the mountains by contacting the many Nuba boys who have left their homes to go to the "big city" to find work. The contact is made through club work. This means keeping part of our compound for the boys where they may come at any time during the day when free or out of work, play games and have a lesson in Arabic, where they may wash and iron their clothes, where they may sleep over night, and where through song, prayer, and story the atmosphere of Christian fellowship and the Way of Salvation are kept before them. Those who have had any Christian influence in their own mountain village are kept in touch with that influence. You might call this club a sort of Y.M.C.A. Sudani style.

One evening we were pleased with the actions of some of the older members of the club. My husband always closes the lesson period every evening with the singing of hymns and choruses, sometimes a story, and then prayer. On this particular evening, however, we had guests and were sitting with them in the living room; the boys were on the veranda outside. Suddenly we heard them all singing by themselves and quite well, too. Then one of the boys who had been with us as a servant for some months led in prayer. We were glad to see that they accepted the hymns and prayer as a regular procedure and went ahead without any previous instruction.

There are four churches in El Obeid: the Church of England (the congregation comes from the 40 British people employed in the government.), the Syrian Catholic, Greek Orthodox, and Coptic. There are a few Protestant families, but they seem rather indifferent to the organizing of any religious meetings. The Coptic families are glad to send their children to our Sabbath School and the attendance has jumped from 20 to over 50. The children are eager to receive the small cards with the lesson picture printed on them. Although the class does not begin until 4:30 o'clock, there are always some tots here an hour before. Even our little neighbor girl who is a Hindu and wears a small diamond in her nose has been attending. These children, as well as the Nuba boys, enjoy the Bible stories told with the flannelgraph, and singing with our little organ. (*Mrs. R. H.*) *Dorothea Meloy*

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

TO WHOM I NOW SEND THEE

It was 1:30 o'clock on Wednesday afternoon. The rain was falling in torrents. "Surely," I reasoned, "the women and children will not come out in this down-pour for our 2:00 o'clock meeting. We'll just not have it today." And, inwardly, I must admit, I was glad for this turn of events. It would be nice to have an afternoon all to myself. Rainy afternoons make wonderful nap-times.

So I found a book to read, and lay down on my bed for an hour's rest. In less than an hour, however, the rain had diminished to a mere sprinkle, and, hearing someone calling my name, I looked up to see a little black face at my window.

"Nyakwach," (child of the leo-

pard), she said, "No prayers today?"

"Have the people come?" I questioned.

"Yes, they are all in the schoolhouse, waiting for you," was the reply.

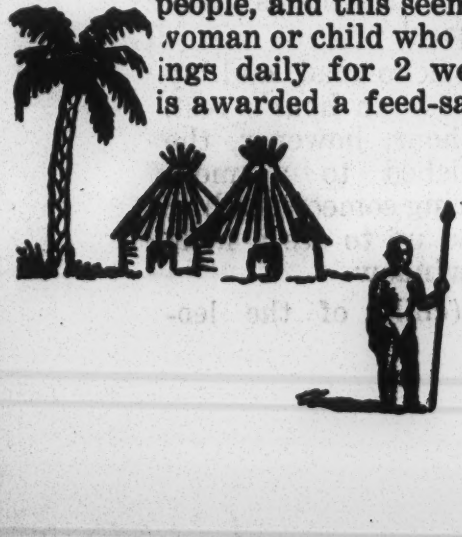
"Even those from Akola?" I asked. (Akola is a village three-fourths of a mile from the Mission.)

"Yes, all the people are there."

So I hastily gathered up my materials, slipped into a raincoat, and went over to the school-house, to find 75 women and children patiently awaiting my arrival. My highest attendance on a day when I hadn't expected a single person to come! "Oh ye of little faith."

Four weeks ago today I held my first centrally located meeting with the Anuak women and children from the near-by villages. Before that time I had been holding daily meetings with them in their villages under a tree, but the rains have made that arrangement unsatisfactory. There were 28 women and children at my first meeting in the schoolhouse, and each day the attendance has been growing until today, at the end of four weeks, there are 91 names in my roll-book. How I do thank the Lord for these marvellous opportunities for leading souls to Christ which are mine each day! Pray that I may use each opportunity in the best possible way.

I must admit that I have given those who come an added incentive for coming. Last fall friends in America sent me many boxes of print feed sacks, soap, needles, and thread. I had been searching for the best and fairest way to distribute them to the people, and this seemed to be it. Each woman or child who attends the meetings daily for 2 weeks, (ten days) is awarded a feed-sack cloth. And at the end of the second two-weeks, I give a bar of soap, so they can keep their cloths clean. I have given some forty-five cloths in the past 4 weeks. The assembly becomes more colorful with each passing day! And the nervous, careful way in which they choose their cloths is pathetically amusing. It might compare with a Dutchman out to buy a new car!



One day just before our afternoon meeting, an Anuak woman died in the gardener's home on the mission compound. When the women and children assembled for the meeting, they were noticeably moved by this death. And suddenly I felt the prompting of the Holy Spirit to use this opportunity to witness to the saving power of our Lord Jesus Christ. Usually, I write out my lesson for the day during my morning's Anuak lesson, and frequently I find it necessary to read the story, or to use notes. But on this particular occasion, the Spirit loosed my tongue, and I was able to speak plainly to them, "Thou knowest not what a day may bring forth." . . . "Behold, now is the accepted time, today is the day of salvation." The words seemed to pour forth so easily, and the women and children seemed to be "drinking it in."

And what a blessed experience it was to hear some of the women say, "If we die tomorrow refusing Jesus, we cannot find the life that does not stop. We will go to the big fire which never stops burning. Better that we agree to Jesus right now. He can wash our hearts clean from our sins, and put our feet on the good path, the path of life."

". . . to whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Wilma Kats

Miss Wilma Kats is a missionary of the Reformed Church in America working within our mission on the Anuak Tribal Plan.

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

DIARY OF A FLANNELGRAPH

Excerpt taken from a letter received from Mrs. Lucile Ross McBane (wife of Rev. C. Emerson McBane), Gujranwala, Pakistan.

If my *flannel-graph board* kept a diary it would read something like this:

Monday: I was unpacked and set up again after my usual Sabbath-day trip to the village. I thought I looked quite regal as my Mistress attired me in the royal purple and gold steps, the velvet-looking curtains, and deep blue pillars of the temple. As Paul, and then the soldiers arrived, I saw that I was to depict the scene of Paul's seizure, and his speech to the angry mob. The women and girls in morning worship gazed at me in wonder.

As usual, my easel was used to support the blackboard for the adult literacy class.

Tuesday: I noticed every single person was at morning worship—7 women, 6 babies, 6 girls, and 2 tiny three-year olds, so I was proud to be wearing that pretty desert scene in one corner of which was the water in which the Ethiopian was baptized. Even the little ones listened to the story, for I was certainly the center of attention.

I grew weary holding up the blackboard for I not only had the job during the boys' adult literacy class, but I carried the new words for George's reading lesson.

Mistress began to teach ten-year-old, brown-faced Mabel the story of Adam and Eve. At first she put the serpent on me wrong-side up, but she corrected it.

Wednesday: By the time the women and girls arrived, that realistic water had many people and boards bobbing in it, and my hero, Paul, stood on those newly acquired rocks directing the remaining passengers to climb onto the shore of Melita. While the story of the shipwreck was being told, two of the babies began to cry. Their mothers at once nursed them so that they could look at me.

I felt a little weak in the joints and realized my Mistress had not tightened one of my screws sufficiently, so sure enough, down I fell in the middle of the adult literacy class. The boys enjoyed my performance.

When Mabel came today, I found that she was preparing to use me for the Junior Society Meeting on Friday.

Thursday: During the morning worship, I heard Mistress explain to the women and girls that in order to review Acts, which they had just read, she would decorate me each morning before they arrived, with some story from the book, and then have them guess the story. Now I realized why I had been seeing so much of Paul lately.

I know I helped George learn his letters today, for he thought it fun to put A and S and N up on me.

Mistress took me along to a village today where she went to give out some clothes which had come out from the Church World Service. Even in their excitement to see which two or three garments would be received by each family, I noticed that they paid close attention to me as Mistress told the story of the Prodigal Son.

Friday: Besides my usual duties, I attended the Junior Missionary Meeting, and I was quite proud of little brown Mabel as she decorated me with the trees of the Garden of Eden. I saw 60 pair of brown eyes looking at me and wondering how the figures stuck to me.

Saturday: Mistress had some missionary guests, so for the fifth time showed my new attire.

In the evening, as I expected, the boys from the Industrial School, who were to have the service in Dule village the next day, arrived to plan their service. Evidently Easter is

coming, for last week the new figures of the Crucifixion were placed upon me, and this evening, Mistress told the story of the Resurrection, then one of the boys practiced it. After the practice I was folded up, and placed in my new cloth case, and my easel was put in a shopping bag in preparation for my journey to church at Dule.

Sabbath: My easel rode in the usual position—inside the bag which hung on the handle bars of the bicycle. The road was bumpy, so he swung to and fro frequently. In fact coming home, Mistress came down off the canal bank so rapidly that the straps of the bag broke, and George held me on his lap the rest of the way home. I had an easier ride for Emerson always holds me in his hand, as he rides along.

As we neared the village, I heard the children yell, "The lady, the sir, and the little sir have arrived" and they ran after the bicycle. During Sabbath School, non-Christian children hesitated to sit down with their Christian neighbors, but they were anxious to stand around the edge and look at me. I really feel important, for I am an aid to inexperienced teachers. The children, and frequently the adults too, learn far more from me than they would any other way. Since coming to Pakistan, my dignity and honor have certainly been raised, for here, not only do the children watch me attentively, but the mothers and fathers enjoy me just as much.

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

MEASLES

"There's another girl in bed with fever this morning, Miss Glass." That has come to be the familiar news the past month for we have the *measles*.

In most cases, the families came to take the girls home before the rash broke out. In one case, the mother came here and stayed with her two little girls as it was too cold to take them home. We enjoyed this sweet, bright mother and considered it a privilege to have her in our midst.

In another case, the grandfather died and the family was in mourning. The mother was not well and had to go to Cairo for treatment. Therefore the two little sisters stayed with us even during the Easter holiday and were cared for by our good nurse, who consequently had no holiday. They are well now and it is difficult to keep them in quarantine. As most of the girls have already been exposed we are not overly worried about it. Such is one of the vicissitudes of boarding school life.

View across River Nile, Luxor, Egypt

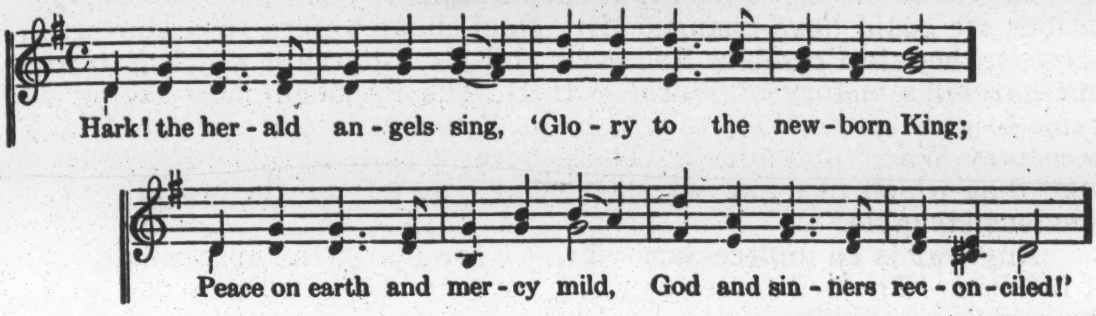
We have been grateful for a larger number of boarders this year and for more who could pay full fees. That makes the book-keeping easier.

Another reason for gratitude has been the wherewithal to have painting done. All the classrooms (and one of the bathrooms) have now been cleaned. We must do the other one as soon as school is out. As it will need new bowls and faucets, it will be a major operation. Of course, these are not the most important things in our school life, but they do make for contentment.

We expect several girls to unite with the church at the next communion. We are praying for guidance in plans for the new year that every effort may be fruitful.

Martha C. Glass, Luxor, Egypt

Editorials



Bible Songs Hymnal No. 185

THE PEACE SONG OF THE ANGELS

After a group of tiny children had duly performed in a Sabbath School Rally Day service, the leader asked, "How did you sing?"

"Like angels," came the answer.

Whether or not they sang like angels might depend upon each individual listener's impression. We may not be as certain as were the children concerning *how* angels sing, but we do know the theme of the most beautiful angel song that has ever been wafted to earth. It was the song that heralded to Judaean shepherds the birth of our Saviour, "Glory to God in the highest, and on earth peace, good will toward men." Or, "peace to men of good will."

That song may teach much to the world. We learn that peace comes as the result of right attitudes, of the thoughts and actions of men of good will. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

A recent book entitled *No Coward Soul* by David Alexander MacLennan, pastor of the Timothy Eaton Memorial Church in Toronto, Canada, contains a chapter, "What We Can Do for Peace." His ideas are practical, courageous and seem thoroughly Christian as an aid in understanding the message of the angel song on that first Christmas night. This editorial space is being given to a high-light review of condensed thought-content or quotations taken directly from this chapter. Most of the words or summarized thoughts that follow are Dr. MacLennan's.

Many people are tempted to revise the beatitude, "Blessed are the peacemakers for they shall be called the children of God" to read, "Hopeless are the peacemakers in a world of conflict like this, for they are doomed to war."

Dr. MacLennan grants that our situation is serious; that our scientific ability to create power has far outrun our moral ability to control it; that it is no wonder that many thoughtful persons surrender to unrelieved pessimism and despair; yet he declares that the people of the world want peace, and that in the name of the Lord who believed in our ability to fulfill God's purpose of righteous and holy peace, peace is a possibility. We are Christians with a God infinitely greater than we have ever imagined, and with resources at our disposal of power and of spiritual energy which can turn mankind from catastrophe into ways of peace.

He states four things that Christians can do for peace:

1. *First of all we can learn to face realities.* Amid the present tensions a worldwide conflict can be touched off by either side in the present divided world, even though neither side desires war. There is the tragic necessity for realistic Christians to be prepared to counter the threat of Russian Soviet expansionism with military defence.

2. *A so-called "preventive war" can never settle the present international conflict.*

3. *War is not inevitable.* If it should come it will come because of conditions we could have changed. Dr. MacLennan refers to a conversation between the late President Roosevelt and Mr. Churchill which is recorded in Churchill's history of World War II. The President was asking what name to give to the War, to which the Prime Minister replied, "The Unnecessary War," and added, "There never was a war more easy to stop than that which has just wrecked what was left of the world from the previous struggle."

Any war is an unnecessary war. We are not in the unbreakable grasp of fatalism. "The evil forces at work are man-made and they can be man-changed."

Threats to war may be dealt with by counter measures of peace. We must strengthen our democratic system by removing glaring weaknesses and inequities; educate our working people that they will see that our developing way of life, not Soviet Communism, offers the best hope of increased welfare.

4. *As Christians we can be centers of peace.* We must support by prayers, votes, and influence, every movement toward peace. We must practice our faith by balanced thinking, by patience, firmness and hope in the midst of hysteria and cynicism. We can take the initiative in peaceful actions, risking rebuff, yet not resorting to panic methods.

We are challenged to face the facts; act as intelligently as may be in the light of them; and become living centers of self-control and calm.

We can do more. *We can help the Church become the Church*, the adventurous, disciplined, and directed Body of Christ.

Christ, recognized as the Lord of all life, and the Prince of Peace, makes church membership mean genuine fellowship—deep, daring, disciplined and outgoing.

To make peace a durable reality we must begin where we are, now—not wait until some terrible crisis is upon us. In remembering with others that "We have peace with God through Jesus Christ," we learn the power, serenity and confidence needed by peace-makers.

5. Christians must follow the next logical step. *We can be champions of the One Great Church,* claiming in its membership Christians on every continent and on most of the islands of the seven seas. Our mission is world-wide in grappling with human need. In 1938 Protestants on this continent spent on local congregational purposes an average of $11 per person. How much do you think we spent on evangelization of the Orient, the Far East in that same year? An average of *two cents* per person!

Dr. MacLennan states that he is convinced that Soviet Communism must be resisted because it is diametrically opposed to Christian democracy and to freedom—to the rights of man, but he is equally convinced that we shall combat them by our dynamic pursuit of freedom, of justice, of fraternity. Our chief instrument to overcome the evils of militant, disciplined, sacrificial Communists lies in outthinking, outplanning, outliving them in terms of Christian faith, truth and action.

One of the greatest things Christians can do for peace is to support, to the point of personal austerity, the missionary program of Christ's Church as we never did before.

Such a simple but exacting program for peace is risky. No one can guarantee that by it catastrophe will be avoided. But no other program has

as much chance of success. For surely it is in line with the will of God under whose Providence the whole pattern of history unfolds. No such committment is half as dangerous as staying where we are, speculative, discouraged, befuddled, or complacent. We must move in the direction God in Christ is taking in our time.

Does not this brief review give us fresh confidence that the Christ of Christmas is more powerful than any atom bomb that our country or any other country may have? When we think how destructive the bomb may be, let us also think how destructive fire may be, but controlled has been a great boon to mankind. Let us try to believe a little harder, venture a little further in Christian living, and pray sincerely that the powerful forces of this earth may be made subject by mankind to Christ, the King of kings.

COVER PICTURE — THE COLUMBUS BOYCHOIR

Mr. Herbert Huffman, director of the nationally famous Boychoir of Columbus, Ohio, has graciously granted permission to use the cover picture on this *Magazine*. These boys are five of the choir of about 70 voices, singing this year in more than 71 concerts throughout 24 states and 4 provinces of Canada.

The Boychoir was formed nine years ago when Mr. Huffman, as a member of the Columbus Kiwanis Club, was appointed to help underprivileged boys make more worthwhile use of their leisure time. He selected boys in the Columbus schools for tryouts. From a small beginning, singing locally and on local radio stations, the choir was invited to Town Hall in New York. Other concerts followed, with words of approval from music critics. Josephine Antoine of the Metropolitan Opera, who has appeared with the choir, says of it, "The boys are admirably trained, having the finest of tone and diction—they are indeed like angels."

The amazing tranformation of a group of spirited boys into a poised and disciplined choir is the result of another idea Mr. Huffman had in 1940 when he organized the Columbus Boychoir School, offering academic education for Grades 5—9, in addition to voice and music training. The school is a non-profit, interdenominational organization open to all who can qualify. Sixteen boys from Pennsylvania, Ohio, Maryland, Indiana, New York, Illinois, and California enrolled, with boys in the vicinity of Columbus, when Boychoir School opened this autumn.

There are two objectives: to make this character-building musical training available to as many "singing boys" as possible from anywhere in America; to arouse interest in the establishment of boychoir projects in other cities.

Boys from nine to fifteen years of age are accepted on the basis of their ability to meet four requirements: natural musical aptitude; natural beauty of voice; scholarship, average or better; character.

Although the Boychoir has its home in Ohio, its summer camp is at Chautauqua, New York, where a permanent center was established in 1944. The boys sing several times each summer in the amphitheatre to appreciative audiences.

Doubtless many readers of *The Women's Missionary Magazine* have heard this Boychoir. It was the privilege of your editor to hear it for the first time in July, 1949. Observance of these well-disciplined boys as they sang and as they played on the assembly grounds, confirmed the reason for praise heard on every hand of the splendid constructive program of work for and with boys.

If the Boychoir sings in your vicinity, you will want to hear it!

A MESSAGE TO ALL RECORDING SECRETARIES

Greetings to all of you from your Recording Secretary of the WGMS Convention.

The summer is over—the corn stocks are rustling, dry in the fields, footballs are flying in the skies, the schools have opened and it seems all are enthused and full of ambition for a new year of work.

We, the women of the United Presbyterian Church, too, are beginning our autumn work in our churches with great zeal and enthusiasm.

Most of us who were at the 1949 Convention will remember that Mrs. Ray Shear, in one of her inspiring messages, held up an old frayed envelope. It had originally held a ticket from one of the great railroads of our country. As she held the envelope she read one of the railroad slogans, "If you want progress you must plan for progress." She offered it to us as an aim for every society in our United Presbyterian Church.

We, as presbyterial officers must also have this slogan as we plan *now* for the great convention for which we are praying when we meet in Oxford, Ohio, next June.

Each secretary, I am sure, is planning to send her delegate roll as quickly as possible, and I hope each one of you will plan to have your presbyterial on the honor roll. You can do that by getting all names of delegates and alternates in my hands by January 1.

Please tell your delegates about the treat that awaits them at Oxford Convention when they come together for delightful Christian fellowship, for hearing informing and encouraging reports of the Women's Board of Directors and many other inspirational and devotional messages.

We are counting on you!

Mrs. James K. Stewart,
Recording Secretary of Convention

A CHANGE IN WOMEN'S BOARD PERSONNEL

The Board of Directors has reluctantly accepted the resignation of Mrs. John C. Spielman who finds it impossible to continue her membership on the Board. She has given three years of service as Prayer Group Secretary.

As editor of the yearly Prayer Cycle, Mrs. Spielman introduced several new features designed to make the devotional booklet more vital and helpful. For instance, she added a brief description of each mission station and a guide to the pronunciation of difficult place names. Another innovation for which she was responsible was the special page in the *Women's Missionary Magazine* suggesting current objects for prayer. Mrs. Spielman will be remembered also for the simple but sincere Prayer Around the World services which she conducted at WGMS Conventions.

In addition to her particular department, Mrs. Spielman carried her share of the general work of the Board, serving on committees on Foreign Affairs, Indian Missions, Literature, and others. It is a matter of regret to both Mrs. Spielman and the Board that their relationship must be severed.

Edith L. McBane, Recording Secretary

EFFECTUAL, FERVENT PRAYER AVAILETH MUCH

The fellowship of the saints is very real. At a recent Tuesday morning prayer meeting in Publication Building, Pittsburgh, all hearts were moved because of recent news from fellow laborers. Sympathy was kindled and silent prayers ascended and were expressed by many voices.

The tragic death of the son of Dr. and Mrs. Henry pained every one as she thought of the shock when the sad news reached them in the far-away home in Gorei, Ethiopia. May they have the comfort of the "God of all comfort."

Deep sympathy was expressed for the church in Quincy, Massachusetts on the loss of the pastor and leader, Dr. William Nicholl. Dr. Nicholl became known to a wide circle as he brought a deep spiritual message to the assembled women at the W.G.M.S. Convention in Sterling, Kansas, in June.

There was a lonely feeling in the hearts of many in noting the home-going of Dr. J. D. Rankin, for who is there in our denomination who does not know of Dr. Rankin. Even to the end of his ninety-four years he served and went quickly to his coronation.

Nor do we cease to pray for you, dear brave soldiers in pioneer Ethiopia, the Russells, Mrs. Pollock and Miss Halewood. We thank God that he spared Mrs. Russell and Mrs. Pollock in that terrible accident and gave physical strength to Mr. Russell and deep wisdom and skill to Miss Halewood.

Dear missionary friends in all our fields in the U.S. and across the seas, be assured that especially on *your day*, and many days between, prayer groups are holding you up before the throne.

Mrs. John P. White, Editor Emeritus

REQUEST FROM THE WOMEN'S SECRETARY

Mrs. G. Virgil Hutchison asks that you send in letters telling of methods used for the October membership ingathering. Ideas used now should be valuable to your society, and other societies, through the year.

1949-50 PROGRAM CALENDAR SUPPLY EXHAUSTED

No more 1949-50 Program Calendars are available. All copies of the 26,000 printed have been sold. We regret that it has been impossible to supply autumn orders that have been coming from individuals and societies. However, the few months remaining in the present church year would not justify the cost of having a few printed. At this time we are planning the 1950-51 Program Calendar. Suggestions to the editor concerning the format, and contents will be welcomed.

REMEMBER: Although October was designated as Protestant Press Month, subscriptions to *The Women's Missionary Magazine* are welcomed each month of the year! Even as we believe that this magazine should be in every home in our United Presbyterian Church, we likewise recommend that *The United Presbyterian* and *The Christian Union Herald* be in every home, also. Each publication has its own particular mission to perform.

Notes

FROM THE SYNOD OF ILLINOIS

(Presbyterials of Chicago, Southern Illinois, Monmouth, Rock Island, Wisconsin)

By MRS. S. G. LUNAN, Monmouth, Illinois

The women of 37 out of 68 churches of Illinois Synod gave a total of $2,103.20 toward a missionary cottage at the United Presbyterian Home in Washington, Iowa. Some have pledged a regular amount to the home, or have furnished a room. Many have sent canned fruits and jellies.

Now living in the Washington Home, among others, are one retired home missionary, one foreign missionary, one retired minister, and three widows of ministers.

* * *

Although Wisconsin Presbyterial has only six congregations it has been well represented in our mission fields. Miss Marjorie Fiddler is serving as a short-term secretary in the Ezbekia School in Cairo. They are particularly happy that in their jubilee year, they will be represented by Miss Alice Gabel, also of the West Allis Church, who sails soon for evangelistic work in the Sudan.

Wisconsin has been on the T.O. honor roll for 31 years, and makes contributions toward the salaries of three foreign missionaries.

* * *

The W.M.S. of the Aurora church served luncheon for the Chicago Presbyterial officers and members of the Executive Committee, meeting there for a day of planning.

Each year at the Presbyterial Young People's Camp a reception is held in honor of the faculty and missionaries present. The societies of the Chicago Presbyterial served delicious refreshments. Miss Gene Purdy, a teacher in Ezel, was one of the speakers this year.

Chicago Presbyterial Prayer Group meets in the Loop on the first Tuesday of each month.

Oak Park W.M.S. is divided into circles, meeting once a month in a home. The regular meeting consisting of one-half hour Prayer Circle, and one-half hour of mission study is held in the Church. After lunch the women have missionary program and business meeting.

Chicago Presbyterial will have a "Book Shop" period conducted by the officers and secretaries at their fall meeting. Why not try it? One society pays $25.00 toward expenses of a delegate to the school of missions at Lake Geneva.

Oak Park W.M.S., among other activities, makes cancer dressings for the Cook County Hospital.

Broadview women have been instrumental in helping their Church go off the Home Board in record time Their contributions were earned by various methods. In this new field there is an average of 27 children to a city block.

* * *

Rock Island Presbyterial's hope for the near future—the full support of their Missionary salary.

Rock Island Presbyterial Junior Societies placed third among all Junior Missionary Societies.

Rock Island Presbyterial reports an average attendance of 210 in prayer groups and circles.

Rock Island and Monmouth Presbyterials have the reports of Secretaries and Treasurers printed and given to each one at convention for reference and filing.

Monmouth Presbyterial has been wonderfully blessed and helped by the cooperation of the many missionaries who have lived in Monmouth on retiring, or in the Mission Home while on furlough.

The Executive Board sponsors a Youth Mission Rally and dinner each Spring. Both active and retired missionaries have made the work of our mission fields an inspiration and a challenge.

The Fall Prayer Retreat of the Presbyterial was held in Second Church, Monmouth on September 30, at ten o'clock. Following lunch, served by the hostess societies, reports of the four delegates to the W.G.M.S. were enjoyed. Societies brought canned fruits and jellies for the United Presbyterian Home at Washington, Iowa.

Monmouth societies have sent articles to Jubilee Hospital, a shower of linens for Tanta Hospital, outfitted a needy family of a mother and five children, with clothes for both Spring and Winter, also contributed toward a car for a returning missionary, for equipment for examining room at Assiut Hospital, as well as for needed surgical instruments and penicillin.

* * *

Jennings, Missouri, W.M.S. made a quilt during the vacation period in July, to be sent to Ezel or Frenchburg.

The W.M.S. of 3rd St. Louis Church meets following family night dinner. Result—some of the men attend the missionary meeting!

The Leper "Pig Bank" is passed at all 3rd Church meetings with the result that from $30.00 to $40.00 has been given to that work each year.

Two mules have been purchased for blind evangelists in Ethiopia, one by Southern Illinois Presbyterial Y.W.M.S., and the other by the Y.W.M.S. of Gibson Heights Church in St. Louis. Gibson Heights W.M.S. collects new gifts at the November meeting to be sent to Frenchburg as Christmas gifts for women and girls.

February 1949 was "Our Laura Month" throughout Southern Illinois Presbyterial. Gifts of money, above each society's pledge, were given toward the salary of their second missionary, Miss Laura McLachlan of Pakistan.

Southern Illinois Presbyterial has a special project each year. At Presbyterial meetings rugs, quilts, children's clothes, layettes, etc., have been displayed. Last May the display consisted of articles for boxes to Simnasho, proposed youth camp of Southern Illinois Presbytery, and a box of 100 shirts for children and scarves, a projector and slides, sent to Pakistan with Miss Lois Boyd.

Prayer retreats in Southern Illinois, exclusive of the St. Louis Churches, are held each Spring and Fall with missionary speakers. The St. Louis Prayer group meets the first Tuesday of each month. Letters are read and items for prayer and thanksgiving mentioned. Frequent guest speakers are heard. Collections are always taken for specials, often for those for which prayer has been asked. Recent gifts were to the Washington Home and to Louis Mitchell while in Cook Training School.

Attention Saxman, Kansas! W.M.S. of both Westside and Ninth Avenue Monmouth Churches can say "We are all Life Members."

The Eva D. Huey Society of the Westside Church sponsors an annual church and community social. Attendance this year was 1,500.

* * *

The desire, as expressed by each Presbyterial is for a greater fellowship among all women of the Churches through our missionary societies and for the organization of more groups and among the children and young people.

Thank Offering

MRS. THOMAS H. NEWCOMB, Sec'y, 904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

A DAY IN THE GRADE SCHOOL AT FRENCHBURG

(Built with Life Memberships of the Thank Offering)

Through the years the Senior and Junior Life Membership money of the Thank Offering has been used for many of the buildings which the women of our Church are responsible for in our mission fields. From time to time we have told you of many of the needs which have been met and cared for because of this fund. Last year we were able to erect a much-needed elementary school building at our mission station in Frenchburg and we think you would like to know something about the children and what they are doing in this school. The following schedule for a day at Frenchburg was furnished by Mrs. Arthur Gathman, wife of the superintendent of Frenchburg school.

8:15 a.m. — The big electric bell rings for classes to start.

Mrs. Hughes, principal, is seated in her office writing excuse slips for tardy people. Several little folks who have been absent wait to have temperatures taken and to be checked before returning to classes. If they cannot be admitted they must see the county health nurse in town.

From the first grade room comes a wave of sweet, if uncertain melody, to the familiar words, "Jesus Loves Me, This I Know." The second and third grades are reciting the twenty-third Psalm, and the fourth and fifth grades bow their heads as the teacher leads in prayer. The sixth graders are listening to a missionary story told by their teacher, while the singing of a lively gospel song to the accompaniment of a record player is heard from the seventh grade room. Some of them have a good ear for harmony and sing in parts. The eighth grade seems to be discussing and answering questions on a Bible chapter which has just been read by the teacher.

Following devotions each class takes up the day's work of study and recitation; reading, writing, arithmetic, geography, English, spelling, history and health. During the morning some of the classes have physical education out-of-doors, playing ball, or other games, as well as regular calisthenics.

10:15 a.m.—Chapel time. The first four grades meet in one room with three of the sixth graders taking charge. One leads the singing, another reads the scripture and a prayer poem, the third gives a story with a gospel message showing pictures as the story is told. The fifth and sixth grades join with the seventh and eighth in a large room where a wall dividing the grades folds up, blackboard and all, and moves to the side of the room as one of the boys turns a large crank. This chapel may be led by one of the teachers or by a high school student, but it is sure to be interesting and helpful.

After chapel, there is recess for some classes and study for others.

10:55 a.m.—B-r-r-r-r Boom Boom Boom—the fire bell! What a deafening roar! The children are pouring out of the building on all sides, and in a few seconds they will be marching back in again in orderly fashion. The children do not know when the fire bell will ring, but they do know

how to line up and where to go when it does.

11:15 a.m.—Lunch time. Most of the children eat at the school lunch room across the campus and some of the older girls help serve and wash dishes. A few bring their lunches and some who live near the school go home.

2:30 p.m.—Today the children are seeing an educational film on health. The school has its own projector and screen and when possible lessons are presented in this interesting way.

3:25 p.m.—Now it is time to go home and the buses are waiting for the children since most of them have to ride. Just a few who live near walk home.

"I took a piece of living clay
And gently formed it day by day
And worked it with my power and art
A young child's soft and yielding heart.

"I came again when days were gone;
It was a man I looked upon;
He still that early impress bore
And I could change it nevermore."

As we express our gratitude in a tangible way we may all have a part in helping the boys and girls at Frenchburg and our other mission stations to a more abundant life in Christ.

SENIOR LIFE MEMBERS—$25 Each

26. Alice Ruth Gabel (N. Sudan) West Allis, Wis. By a friend.
27. Mrs. Bertha Pryor, Sharon, Pa. By Special Offerings in the W.M.S.
28. Mrs. Lillie Aylstock, Middletown, Ohio. By members of the W.M.S. of Middletown First U.P. Church.
29. Mrs. James B. Elliott—In Memoriam. $50.00 given by Members of the Y.W.M.S., Second United Presbyterian Church, East Liverpool, Ohio.
30. Mrs. Robert J. Duncan, Allerton, Iowa. By members of the Women's Missionary Society.
31. Mrs. Clara Poast. By members of the Federated Guild of Iberia, Ohio.
32. Mrs. Ella Durbin, Toledo, Ohio. By friends in the W. M. S.

THE CHRISTMAS TRAIL TO BETHLEHEM

(*Continued from Page* 147)

feel that it is a simple, holy place, full of conviction.

As we stand in meditation we see devout women of all nations kneel to kiss the star. Many new-born babes are brought that they too may touch this spot with their little lips, then they are prayerfully laid in the marble manger. As we go up the steps again we hear carols being sung in the outer court and the intoning of the Latin Mass. The Latin ceremony will last until after midnight. Ecstatic is the word which describes the multitude of upturned faces. The Lord High Commissioner of Jerusalem is there with his entourage, but no one notices him and his staff. All eyes are on the mounting splender of the mass.

At the close when all the pomp and ceremony are over, the old Patriarch takes the little wax image of the Christ Child from its resting place above the altar and carries it out through the breathless throng, out through the silence of the Greek church, down the steps to the grotto and lays it in the manger.

So once again the Christmas Trail leads us to the manger in the little town of Bethlehem.

Young Women And Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anna Howard, Matron Frenchburg Dormitory.

FATAL PHRASES

"What's the use?" and *"Why should I?"* are the two most fatal phrases in the English language. They mark the dividing line between success and failure for hundreds of thousands of human beings.

"What's the use?" is the philosophy of the chap who throws up the sponge when the battle has been started. He sits down beside the road when he finds that the signpost has deceived him, instead of lengthening his stride. He is satisfied with "good enough." He has no goals, no visions. He accepts no challenge.

"Why should I?" is the cry of the work-dodger. His aim is to do just enough to get by. He is a clock-watcher who is afraid he will render more service than he is paid to perform. He is too lazy to think, too selfish to put his shoulder to the wheel in a common cause.

How much more vibrant are the phrases, *"It can be done!"* and *"You can count on me!"* These phrases sparkle with the spirit of success and never fail of sufficient reward.

—*Selected*

THE SECOND OF THE "THREE D'S"—

Last month we talked about the word, *diligence*, one of the three D's discussed in a baccalaureate sermon. The "D" suggested is *daring* with *dreamer* a forerunner, a twin or a close second! Anyway the sermonizer considered them a pair.

Daring suggests a spirit of adventure or willingness to try something (no assurance of success), which seems worthwhile. Dreaming, according to the sermonizer, is thinking of great things to be done. They do appear to belong together, dreaming to think up the project which daring is likely to put into effect.

We naturally apply these D's to the missionary society of whatever years. In most cases where missionary zeal flourishes, some one had a dream of what the girls or women might become and might accomplish if they were organized for work. The dreamer may have inspired others who determined to make the dream come true even if there were some criticism or ridicule. These with the courage of their convictions dared to go ahead in the face of opposition.

What is a worse deterrent than to be opposed by one's friends and co-workers in the church!

The history of some societies would seem to imply that no one had much of a vision and few had the courage to push ahead, for a very few months or years was the limit of the existence of the groups. Quite a lament is voiced over and over, that so many church women are outside the pale of the missionary organization. The same might be said of the children and girls. Are they void of vision? Do they see only their own profit and progress? Have they no concern for those "other sheep" that need care and guidance?

Unless we lift up our eyes and see possibilities, we are likely to keep to dead level. We let good enough be our standard and do not know that we should be dissatisfied with our accomplishments. One who has seen something in the distance worth striving for and has the courage to go ahead is truly one who dares. Foolish risk is not to be thought of as true daring.

Dreaming? "Where there is no vision the people perish," so says Scripture. As to daring, "it is to have the boldness to do what needs to be done in spite of criticism and ridicule." Let us hope that there may be more *dreamers* and many more *darers!*

WHY A TEEN AGE GROUP WAS FORMED—WHAT IT IS DOING

Mrs. E. M. Grubbe, Jr. of the Brookline Boulevard Church, Pittsburgh, Pa., tells the story: "With the help of the senior societies, and with a strong desire to learn of missions, so that the members might give intelligently, the Teen-Age Society of Brookline Boulevard is off to a flying start. Two preliminary meetings were held in order that the workings of the proposed society, its purpose and its aims might be clear before organizing.

"The organization meeting was held on April 14, 1949, immediately after school, with Miss Little one of the honored guests. There were 24 charter members. The girls had been asked to consider prayerfully the choice of officers for this crucial task of starting the group. The Lord truly answered our prayers with five splendid Christian girls as officers.

"The society received two gift subscriptions to *The Women's Missionary Magazine,* one from Monongahela Presbyterial and the other from one of the young women members. The society's financial situation was strengthened by gifts, one of five dollars from a friend and one of ten dollars from the Tuesday Evening Missionary society; also, a leather-bound minute book for the secretary was bought by one of the sponsors, Mrs. Burns.

"The meetings are held after school with Prayer Circle first, then devotions, program, and finally the business meeting. Since the girls can usually start before four o'clock, this gives plenty of time before the light supper served about six o'clock. Four girls are hostesses each month, and it is their job to plan the meal, prepare and serve it. Each girl pays thirty-five cents. The fellowship around the table is splendid, and so far no hostesses have been in the kitchen during the meeting. At the April meeting, the hostesses had planned a short program of songs and musical-instrument solos that showed us their talents.

"In May, Mrs. J. B. Cummings of Pakistan, spoke to the girls and gave them a wonderful taste of the joys in missionary service. In June, Mrs. W. J. H. McKnight, wife of the pastor, brought the girls a special project idea from the WGMS Convention. They gladly took five dollars of their contingent money and sent to Charles Sanders who was working in the Indian Mission at Stilwell, Oklahoma.

(*Continued on Page* 186)

Girls' Circle Program

By MRS. WALTER G. COMIN, JR.

Remember how you used to play "Let's Pretend?" What wonderful people you could become, and the lands of enchantment you inhabited! Let's pretend now, that some of you are people of Egypt, North or South Sudan, Ethiopia, India; or from the mountain stations of Ezel and Frenchburg, Kentucky; the southern stations in Tennessee and Alabama; the American Indian stations; and the stations among those whose livelihood is bound up in the great mills and the coal mines of the Eastern United States. If some of you will let your homes represent these various mission stations, then you can all pretend to go caroling around the world, while actually caroling from one home to another.

Start your "Carols Around the World" with a worship service at your church. (See page 148) Then set out to visit the homes you have chosen. Conclude your tour with the Prayer Cycle using days 4 and 11 and sing "Joy to the World."

In each home someone should tell a missionary story of that station. (See pages 137 to 144) Don't read it, tell it. A typical treat may be served and the carolers will move on to the next country.

The hostess may be suitably costumed and have her home decorated to suggest the country she represents. Or those things could also be pretended.

If decorations and costumes are used consult your local library and back issues of this magazine for information. *Carols, Customs and Costumes Around the World* by H. H. Wernecke and *The World's Great Madonnas* by Cynthia Pearl Maus are exceptionally good if you have access to them. Look for back issues of *The Christmas Annual. Fun and Festival in India* is a booklet available through the Literature Department and contains recipes and India information.

In Egypt and the North and South Sudan, wherever Arabic is spoken, guests are greeted in very gracious phrases: "Welcome, welcome."—"Be pleased to enter."—"Every year may you be happy." Several times during the visit the hostess assures her guests they have made her happy by coming. Leave-taking is a complicated process. The guest rises two or three times during the visit and begs the hostess' permission to leave. Upon being enjoined to stay longer, "Oh no, it is yet early, stay awhile," seats are resumed. Finally leave-taking must come, with more giving and receiving of good wishes, "Come to see us again," says the hostess, "Go in Peace." The guest replies, "May the Lord give you peace. Come and honor us." And the final compliment from the hostess, "I can't be rich without you." While you visit you might receive hot cocoa, made with water in Egypt, possibly some nuts similar to Jordan Almonds.*

Word of your coming to a village in Ethiopia will probably precede you. Since you are in favor with the king, the elder or ruler, perhaps a governor will send men to greet you and bring you to the village. Perhaps everyone in the village will have contributed something toward your entertainment. Some form of cheese or roast fowl might be served.

The hostess of India is most gracious and charming. Her door will be freshly decorated with geometric designs, her floor freshly swept. You will perhaps find trays of fresh fruit and good rich coffee set out for you.

And in our home mission stations, of course, will be things you would like—so that is no problem.

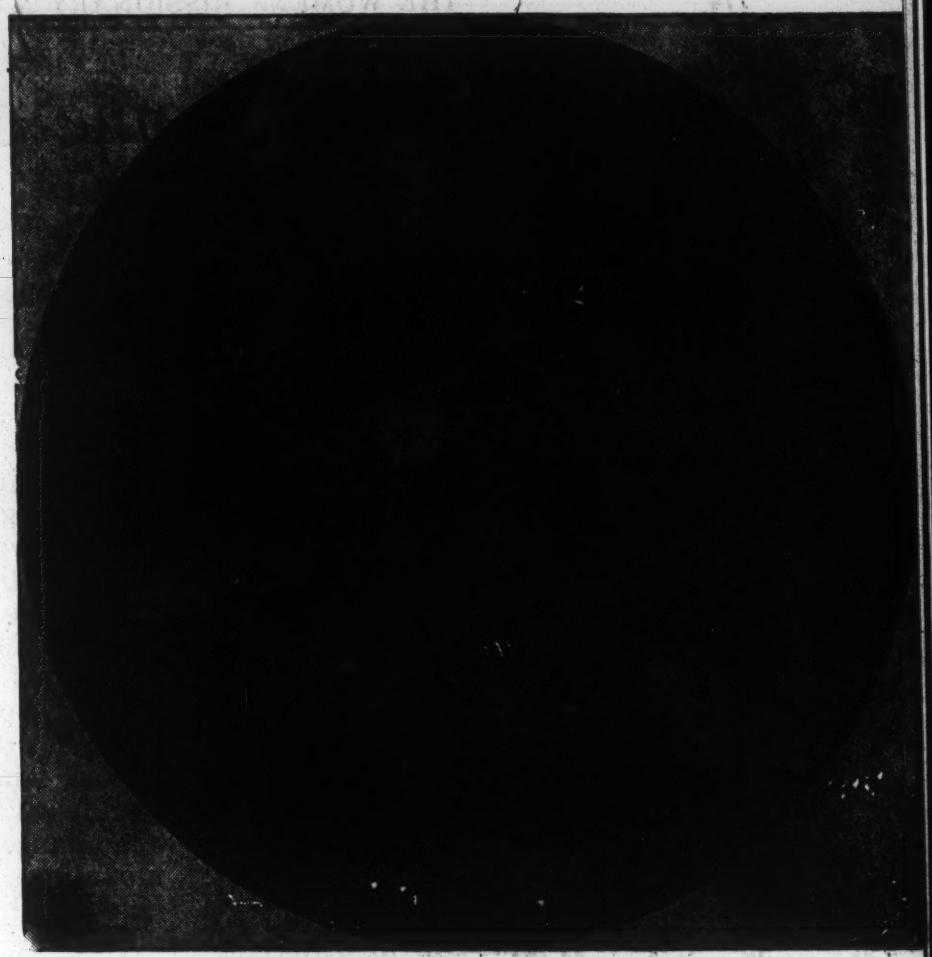
May you go in peace. Every year may you be happy.

---

*Courtesy of Miss Laura Walker, formerly in Egypt, now living in Wilkinsburg, Pa.

The Juniors

MRS. C. W. FULTON,
Secretary
455 Forest Ave., Bellevue,
Pittsburgh 2, Pa.



Madonna Della Sedea — Sanzio Raphael

Do You Know A Child?

If you do, why not help him to hide God's Holy Word in his heart? You can do this by giving him one of the new WALL CHARTS. The picture on this page is one of twenty-one illustrations appearing in this Chart, fourteen of which are in color. Artists represented are Raphael, Da Vinci, Plockhorst, Soord, Hunt, Hofmann, Reynolds, Ender, and Sant.

There are twenty-eight pages on enameled paper in rose, gray, light green, emerald, fawn, orange, white, sun-tan, primrose, golden rod, turquoise, and ivory. Six pages are printed in red and black ink. The cover picture is a reproduction of Plockhorst's *Christ Blessing Little Children.*

The contents include: The Lord's Prayer; The Beatitudes; The Ten Commandments; Psalms 1, 23, 24, 100, 121; The First Christmas; The First Easter.

There are also pages on Growth of the Early Church, Church Membership, Thank Offering, Temperance, Stewardship, Organization of Our Church and Its Boards.

Mrs. Holt, Secretary of Literature, suggests that this Wall Chart be purchased not only for your special little friends, but also for Junior Missionary and Sabbath School groups. (*See Literature Secretary's Page.*)

MORE MONEY GIFTS

In addition to the money gifts reported by Mrs. Asher in her report of the Junior Exhibit, the following gifts are reported by our General Treasurer:

Santa Ana, Calif.	$10.00
Norris Square, Phila., Pa.	10.00
Trinity, Spokane, Wash.	5.00
Forest Avenue, Bellevue, Pa.	5.00
Calvert Memorial, Pittsburgh, Pa.	5.00
Sherwood, Phila., Pa.	5.00

These gifts and those reported by Mrs. Asher total $85.00. This amount, together with the money gifts of last year's Junior Exhibit, will be used for supplies at the Girls' School at Addis Ababa, Ethiopia.

Home Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

HOME LIGHTS

This heading reappears with a particularly glowing beam as the Secretary reveals a project that is the source of much happiness to all the friends of Jane Cook Hospital.

When the hospital was built an elevator was not included because of the expense and as a result patients being taken downstairs to the X-ray room have to be carried down and up on a stretcher by the nurses. This is heavy, difficult work for them and very uncomfortable, possibly dangerous, for the patient, so the need of an elevator is constantly felt by the hospital staff. More than a year ago Caledonia Presbyterial heard of this need. Interest was immediately aroused and they decided to make an elevator fund the Presbyterial project. Their interest has never lagged and they have contributed the splendid sum of $1325.00 since that time. But their activities did not stop there for they communicated with other presbyterials who also contributed so that the total has reached $2317.00.

This is a splendid achievement, headed by Caledonia, done with little publicity, and is most heartening but it is still considerably short of the goal, for elevators are expensive. Here is an opportunity for a united Mountain Mission project, that other presbyterials, and many societies, could join in helping to make the longed-for elevator a reality. It is so much needed and will lighten the heavy duties of our nurses, it may even mean that they will stay with us longer when relieved of a duty few hospitals require.

FRENCHBURG NOTES

The forty-first year of work at Frenchburg began with all the staff members gathering for a picnic supper at the fireplace on September 1. The evening was so cool that all who could, hugged the fireplace throughout the evening. The center of attraction was little John Wade Walker III who came to live with his parents, Dr. and Mrs. Walker on August 11. The staff members were happy to have a special guest, Mrs. J. M. Heagen, president of the Women's Board, who was visiting her son and family at Ezel. They also were in attendance at the picnic. The next morning a staff prayer meeting was held in the recreation room of the dormitory. Various conferences followed as the work for the new year was being organized.

On Monday, September 5, the dormitory family began arriving. Before the close of the day, Mrs. Anne Howard, matron, had welcomed thirty-six boys and girls to her household. At dinner both teachers and students were introduced, and later the students met with matron, superintendent and the matron's assistants. These consist of Mr. Sharp who lives on the boys' floor and Mrs. Stephens who relieves Mrs. Howard occasionally. A recent visitor expressed great interest in the manner in which the boys and girls fit into the life and work of the dormitory. To him it seemed a big, happy family.

The high school has enrolled 171 students while the elementary school has 221. A course in shorthand has been introduced in the high school curriculum this year.

Several new workers have been welcomed to the Frenchburg staff this year. Miss Joyce Rode of Kenosha,

Wisconsin comes from Wheaton College with a B.S. degree and teaches General Science, biology and English. Mr. Samuel Sharp of Louisville, Kentucky, a Kentucky Wesleyan graduate, is teacher of Social Studies. Mr. Floyd Bowman of Afton, Tennessee, who has an A.B. degree from Sterling College and has done a year of graduate study at the University of Missouri, teaches geometry, commercial geography and general science. Both Mr. Sharp and Mr. Bowman were in the Armed Forces during the war. Typing, shorthand and English is the work of Miss Alice Hesselink of Sheboygan Falls, Wisconsin. Miss Hesselink is a graduate of Hope College and has an M.A. degree from Biblical Seminary in New York. Miss Ilo Jean Brown of Ohio City, Ohio, is a graduate of Wheaton College and Moody Bible Institute. Miss Brown teaches mathematics, history, reading and spelling in the eighth grade. There are two sections of eighth grade pupils. Another teacher is to teach the other subjects.

The first Wednesday night staff prayer meeting was held in the living room of the nurses' cottage. The cottage leaves much to be desired in the way of stability, warmth and arrangement of rooms. Yet it has been made homelike by the planning and ingenuity of Miss Margaret Buren, hospital manager. It makes it possible for the nurses to get away from the hospital and have a place they can call home. All the staff was happy to help the nurses become established in their new home.

The Nurses' Cottage, Frenchburg, Kentucky

At the present writing all are looking forward to a week of evangelistic meetings with Rev. G. D. Franklin of Emmalena, Kentucky, as the minister. Mr. Franklin is director of the Scripture Memory Mountain Mission and has had nearly twenty years of experience in directing work among children and young people in the southern mountain area.

Our readers are asked to join in praying for a pastor to take over the work left when Rev. Ralph E. Ayers accepted the pastorate at Jamestown, Ohio.

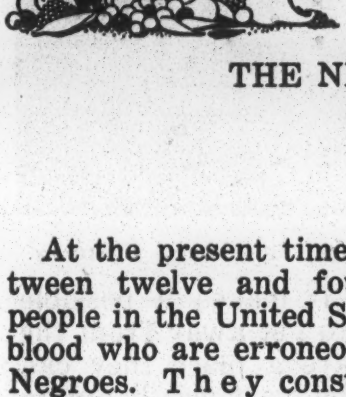
Arthur Gathman, Supt.

THE ROMANCE OF HOME MISSIONS

(*Continued from Page* 152)

church we would not have had.

But figures can never tell the full story. The real thrill is in seeing lives changed. To know that four of the young people in this congregation are seriously considering full-time church vocation as their life work; to see people who have been out of the church for years return to the Lord; and to see how it helps their home life; to see an enthusiastic group of people laboring for Christ; these things are the thrills that put real romance into home mission work.



Negro Missions

MRS. H. RAY SHEAR, Secretary,
490 Serpentine Drive, Pittsburgh 1, Pa.

THE NEGRO IN THE AMERICAN SCENE

Part I. Indications of Progress

By Harry V. Richardson, D.D.

At the present time there are between twelve and fourteen million people in the United States of mixed blood who are erroneously known as Negroes. They constitute approximately one-tenth of the nation's population, but they also constitute one of the nation's worst minority racial or ethnic problems.

This problem needs no elaborate delineation. We are all familiar with it, in truth we are all tired of it, and as we say in the South, we wish to goodness we could "get shed" of it. If at all we mention some of the leading elements of the problem, it is simply to pose before us certain facts for present consideration.

Just why the Negro should be a problem is in itself a problem. He speaks the same language, thinks the same thoughts, gets the same education, worships the same God, as all other Americans on his cultural level. His music, his folklore, his artistic contributions have become integral elements in the nation's culture. He was in the nation from its inception, the first Negroes having arrived at Jamestown a year before the Mayflower arrived at Plymouth, and he has played his part as best he could in the development of the nation ever since. Oddly enough, it is in the South where he is and has been most repressed that the Negro has made his greatest contribution. His labor and skilled craftsmanship did much to create the wealth of the South. His innate artistry, his patience and deep human understanding, his skill in domestic service and his genius for child care and development, did much to create that culture on which Southerners still look back with longing eyes.

The problem is expressed in a determined tendency to keep the Negro in a subordinate position on the one hand, and in the Negro's equally determined tendency to get out of that subordinate position on the other. This tendency to subordinate probably has its origin in the Negro's color and history. Many Negroes differ in color from other Americans, and we know that any sharp difference in color or culture often marks a group out for prejudicial discriminatory treatment. Also much of this treatment is a vestige of the way he was treated in his days as a slave.

But no matter what the cause, the Negro is the subject of discriminatory, suppressive practices that not only offend his sensibilities and those of other fair-minded men, but which also seriously hamper his efforts to attain a good and an abundant life. In the face of American ideals this condition is undemocratic; in the face of modern morals it is wrong; in the face of our religion it is ungodly, unchristian and unkind.

The problem touches and contaminates every area of life, and in varied intensity is to be found in every section of the nation. Until very recent years the problem centered in the

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Dr. Harry V. Richardson is President of Gammon Theological Seminary, Atlanta, Ga. This address was delivered at a meeting of the Home Missions Council of North America.

South where the number of Negroes was greatest and where Negro slavery lasted longest. But with the migration of Negroes throughout the nation the problem is rapidly becoming national.

Concerning the various aspects of the problem, we could make a long list. In the South the Negro is largely disfranchised. He has little chance to participate in civic affairs. Having no vote he has little voice when it is necessary to demand the protection or the service of his government. Throughout the nation he is seldom employed in skilled occupations, and in the South he suffers from open discrimination in rates of pay. It has not yet been possible to pass a national fair employment practices bill, and even if one were passed it would be difficult to enforce over the country as a whole. When work is scarce the Negro is among the first fired, and he constitutes a disproportionate number of the unemployed. Ironically, it is organized labor that frequently denies to the Negro the right to the kind of work for which he is qualified. This discrimination in employment not only stifles initiative and technical development, but it also reduces seriously the wealth of the group.

In the South, of course, but in other sections, too, he suffers from segregated, inadequate education. Facilities are not only unequal, but they are often totally lacking. Today in the fourteen southern states there is not a single state-supported medical or dental school *for* Negroes or to which Negroes may be admitted. The agricultural and mechanical colleges of the South, although considerably improved in recent years, are a poor counterpart for the engineering and technical colleges for whites.

Throughout America, wherever the Negro lives in significant numbers, he must live in segregated sections—ghettos, barred from expansion by restrictive residential covenants. In the South particularly the Negro sections are unpaved, unsanitary, poorly policed. He has little access to community services such as libraries, parks, recreational facilities. In the North his effort to use parks and recreational facilities often causes trouble. He is segregated on local and interstate carriers, and some of the forms of segregation are most humiliating. In the court he suffers from unfair and often irresponsible administration of the law. In fact, the kind of justice meted out to Negroes in many American courtrooms is a judicial scandal.

Humiliating and oppressive practices stimulate the Negro's tendency to migrate. They cause him to abandon home, friends, property and sometimes occupations and flee his own homeland as though it were a curse. But flight does not solve the problem and it provides little escape. The problem follows him. Wherever he goes in appreciable numbers the same reactions and practices tend to appear. He may escape some devils, but others are on hand to take their places when he reaches his new location.

This behavior leads to all sorts of subterfuge, indirection, dishonesty and downright brutality on the part of whites and Negroes. A man recently said that "a white man in America will lie, cheat, steal and kill to keep a Negro from getting what he ought to have." And he might have added that a Negro has to do almost as much to get what he wants or needs. This is a most unwholesome moral and psychological atmosphere. There is little wonder that in the midst of it we develop all sorts of fears, phobias, manias, complexes of superiority and inferiority and varied kinds of moral escape. Yet in this unwholesome atmosphere, children, white and black, must be born and grow and try to learn something of the love of God.

This is the problem. I could go on for a long time listing the indignities, denials, and handicaps imposed upon the Negro which make life in his own homeland highly problematical, unhappy and insecure. But there is no need. You know the problem as well

as I; you are offended at is as much as I, and the question in all our minds is: What can be done about it?

I think the first thing to be done is to get a working comprehension of the problem. We need this for our own sakes. The problem is highly confusing and paradoxical. Even those of us who are anxious to act will be frustrated and ineffective in our efforts unless we can get and keep a sense of direction. We can move through any amount of opposition and trouble if we can only feel that we are getting somewhere.

The first step in a working comprehension is to recognize the fact of progress—progress in this stubborn race problem, which is there, is real, and, as I read the history of the problem, is the one constant element in it. In mentioning progress I am not trying to palliate or to talk the problem down. It still is a serious, deadly national dilemma. But progress against the problem has been made, certainly against the problem in its past and present forms. It of course changes forms and methods from time to time as we shall see. Failure to acknowledge and honor this progress is to disavow the labors of a long line of noble people, white and colored, who have fought and are still fighting valiantly in a battle that does not end. Failure to recognize this progress is to present a picture of the problem that is one-sided and unfair.

First of all there has been constant progress in the Church's attack on the problem. From the very first the fact of an enslaved group in the midst of a nation founded for freedom was recognized as undemocratic and unchristian, and the Church in varying ways and degrees attacked it. Although the Church of England early had to make embarrassing concessions to the slave power, as did later all of the churches, the early Evangelicals strongly denounced it and called for its amelioration and in some cases its abolition. We know that the anti-slavery impulse in America received much of its power from the vigorous religious movements of the early Nineteenth century. Then when slavery was abolished as an institution, leaving a mass of destitute, helpless freedmen in its p l a c e, the churches began a service of education and Christian culture to these freedmen that is one of the truly great chapters in the history of Christian missions. And so when at Columbus, Ohio, in our own time we find the Protestant Church in ecumenical session declaring that it renounces segregation as a policy and will work to root it out of individual churches as rapidly as it can; when a group of southern Methodist women declare that they renounce segregation and call upon their church for greater Christian unity; when white and colored Baptist conventions can meet together in Georgia for a day (even if just a day), they are continuing a long process of struggle against a great evil. They are standing up straight in the midst of a great cloud of witnesses who labored before us to make Christian brotherhood a living fact in God's ungodly world. The Southern Baptists are calling for fairer treatment for the Negro, particularly in the areas of justice in the courts and in education.

One of the clearest indications of recent progress is the long series of court decisions, some by the Supreme Court of the United States, insisting that the Negro be granted his citizenship rights in many areas of life.

Most recent and most heartening of the decisions is that of a Federal Circuit Court of Appeals sitting in a southern state, composed entirely of southern jurists, outlawing the abortive South Carolina primary election machinery. And here I wish to read a comment from a distinguished Southern editor on the decision:

> I have always felt, and still feel, that the qualified Negro certainly had a right to vote in the choice of those who will govern him.
>
> It is high time the South came of age in its thinking about politics. We were

touched very little by the great political and social convulsions which shook India, China, all of Asia, and the great Dutch and French possessions of the Pacific and the Indies. But, we felt them slightly.

If we fail to go ahead with social (and I am not talking about social equality) justice and political justice for the Negro citizen, there will be more and more chickens coming home to roost. It simply is not possible always to defend, and uphold, a moral wrong. And that is what we have been doing.

We have got to face this problem in that light, and not in a welter of shouted phrases about "nigger lover" and social equality, and Zebra parties, and all that sort of thing. Gentlemen, the warning bell has struck. Shall we think and act to do the best we can for the South and its problems, or go on fighting against the inevitable, and be overwhemed by it?

There is time yet.

But, there is not as much time as there was. This statement represents, I think, a large body of liberal, kindly, southern opinion.

One indication of progress is to be seen in the attitude of certain national publications, which deliberately portray the Negro at his best, thus counteracting the kind of adverse publicity from which the Negro has suffered severely. Within a year two Negroes made the front page of *Time* magazine; you probably read *Life's* description of a colored man named Spyglass who, the article said, is doing more than any one person or group in Germany to give the German people a kindly impression of American democracy. Some southern newspapers now carry creditable news stories about Negroes in the body of the paper rather than on the "colored page."

There have been some surprisingly progressive developments recently in sports. Last summer for the first time several Negroes played in Big League baseball, one of them as a first line member of the team. This latter was a most happy combination of a kindly, public spirited manager and a gifted, ideally suited young Negro athlete. And it was not entirely without religious significance. Once when the Dodgers were having a particularly bad losing streak, Jackie Robinson's mother wrote him and said that she was praying for him. He wrote back and said, "Mama, quit praying just for me and pray for the whole team." But Robinson played no farther south than St. Louis or Cincinnati. To cap the climax, last Saturday two Negroes on a Pennsylvania team played football against a southern school in Dallas, Texas, and they were courteously received.

I think that here we should stand and sing the Doxology: "Praise God from whom all blessings flow."

These incidents are mentioned not because sports in themselves are important, but because they indicate an opening in the popular mind. Perhaps an equally clear evidence of broadening attitudes is to be found in the fact that two years ago a Negro woman was chosen the American Mother of the Year.

I want to say again that these progressive events bespeak tremendous attainments by individual Negroes. Just a few names will symbolize a long list of really remarkable people who have reached great heights despite great handicaps: Marian Anderson in music (but music has long been the main field open freely to Negroes); Percival Julian, head of the chemical research department of a large manufacturing concern; Ralphe Bunche, head of a United Nations commission to settle the Palestine dispute (and when I learned this, I couldn't decide whether they gave him that assignment to honor him or to "get" him). Last year eleven Negroes served as members of the faculties in white universities, some as full time professors. In 1946 there were twenty-seven Negroes who received the Ph.D. degree; in 1945 there were thirty-eight; in 1942 there were forty. We seem to be getting our full quota of these blessed "D's."

There have recently been certain acts on the part of the national government which seem to indicate progress in attitudes. Within five

(*Continued on Page* 181)

Indian Missions

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Drive, Pittsburgh 20, Pa.

THE INDIAN'S RIGHT

The major objective of the Home Missions Council's Committee on Wardship was to lay down a foundation for the American Indian for normal citizenship and participation in American life. From the recently published *Handbook on the Study on Indian Wardship* we have the Committee's findings on the necessary steps in bringing the Indian into normal relationship with his fellowmen.

"Obviously no single sweeping enactment will wipe away in a moment the tangled tissue of exemptions and restrictions that has grown up through a century and a half. Old treaties have to be speeded up by commutation or otherwise; land problems must be worked out tribe by tribe. But some first steps toward the goal of normal citizenship for the Indian can and should be taken.

1. The Indian should be made amenable to state law. By far the greater number of Indians are ready for this step, and would benefit greatly by the advanced prestige which it would bring them among their white neighbors.

2. Education in the public schools should be the rule wherever available. Government schools should be open only to whom attendance upon a public school is impossible.

3. Medical services should be paid for whenever the Indian is financially able to do so. Only those actually indigent should be taken care of in government hospitals without charge.

4. Land management should be made a charge against an Indian estate.

5. Social services rendered all citizens should be extended to include Indian citizens, and appropriations for doing this on a special racial basis should be eliminated from the Indian appropriation bill.

"These steps would suffice to make a beginning. They would be a start toward the goal of Indian equality before the law with other citizens. They should provide an impetus toward the emergence of the present generation of Indian Americans from the clumsy and outgrown bureau and reservation system."

HOOVER COMMISSION REPORT ON INDIAN AFFAIRS

Emphasizing this same objective, normal citizenship for the American Indian, the Hoover Commission Report on Indian Affairs advocates, "Progressive measures to integrate the Indians into the rest of the population as the best solution of the Indian problem . . . This policy should be the keystone of the organization and of the activities of the Federal Government in the field of Indian affairs. Comprehensive planning of programs to carry out this policy should be done by all agencies concerned with Indian affairs, including state and local governments."

The Task Force which made the study of Indian affairs for the Hoover Commission displayed a remarkable understanding of the Indian, emphasizing that he must not be left out of this planning. This study showed clearly what part the Indian himself must play in gaining full participation in American life.

"The thing that has been most lacking and most needed is Indian motivation. For 150 years policies have been imposed by the Government. The policies have been Indian policies not Indians' policies . . . It

will not be easy to arouse Indian initiative and enterprise, but there is evidence that it can be done if the Indian people are drawn into the program building process themselves. The Indian people of the reservations can be drawn into program building, and if they are drawn in they will have something to contribute. Their biggest gain, however, will be their emotional commitment to the program and the increasing revival of hope, initiative and drive."

Indian leadership is developing. Indian people are analyzing their problems and evaluating their conditions in a realistic way that is very promising.

MISSIONARY PROGRAM ON INDIAN AFFAIRS

At this point we might raise the question as what should be the church's part in preparing the Indians to participate more fully in American life. Dr. Mark Dawber, Executive Secretary of Home Missions Council of N.A., has presented to us some of the questions that the church will be required to face in any such consideration.

1. Is the present program of missionary service one that is consistent with the democratic ideal? If our religious program is a dictated program, with a patronage emphasis, it is then destructive to an ideal democratic purpose.

2.Are we using our influence as a church to bring about those adjustments in government administration that will give the Indian his rightful place in a democratic state? Until we have shown genuine interest and exerted the influence that is ours in behalf of the Indian Rights, we have not done a possible Christian service for the Indian.

3. Are we willing to face the logical consequences of democracy in the adjustments that will be necessary if Indian leadership is to have the right of way in an Indian religious life? Our trained native religious leaders, Miss Pearl Bear, Mr. Louis Mitchell and Mr. Charles Sanders are themselves examples of possibly many more of our United Presbyterian American Indians whom we as church people can aid and encourage as they look forward in an attitude of self determination in the matter of bringing the Gospel of salvation to their own people.

THE NEGRO IN THE AMERICAN SCENE

(*Continued from Page* 179)

years two Negroes have been honored by having their pictures printed on postage stamps: Booker Washington and George Carver; and one, Washington, has appeared on a half dollar. (His bust has also been placed in the Hall of Fame.) Several times in the past two years President Truman has spoken out against discriminatory practices with a frankness unparalleled for the Chief Executive. Two Presidential commissions, one on civil rights and the other on education, have recently rendered reports that have said almost all that one could ask in calling for fairness and equality of opportunity for all Americans.

This mention of progressive developments, and I could mention many more, is not to make us feel that the battle is won, or to lull our fears to sleep. We have made some progress, perhaps admirable progress, against the problem as it has existed in past and present forms. But the problem is forever changing form and shifting

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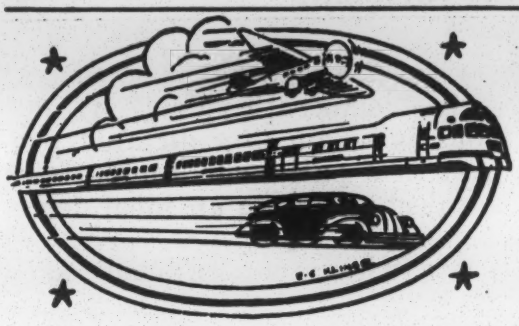
"Prayer is the most powerful form of energy one can generate."



Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

ARRIVALS and DEPARTURES

With joy we hear of the arrival of our missionaries at their journey's end and breathe a prayer of thanksgiving for God's kind care and keeping.

On September 15 Miss Edith Vorhis and Miss Mattie Mae Klingaman arrived in Egypt. The young women arrived in Port Said and went by train to Cairo; they had left the U.S.A. on the STEEL EXECUTIVE" on August 26.

A cablegram received September 19 states that the Rev. and Mrs. Horace McGuill and Miss Marie E. Cash, R.N., who sailed on August 22 for Karachi, Pakistan, on "THE FLYING CLOUD," arrived at their destination and proceeded to their stations.

Miss Margaret Gettemy

The Women's Board announces with pleasure at this time the appointment of three short-termers and one regular missionary to Egypt. These short-term appointees are urgently needed in Egypt and preparation and sailing have been speeded up so that they may be at their places of service as soon as possible.

Mrs. May L. Podbreger, R

Miss Margaret Gettemy, daughter of Dr. and Mrs. R. O. Gettemy of Altoona, Pa., a recent graduate of Western Reserve School for Technicians (Cleveland, Ohio) is under short-term appointment to the Tanta Hospital as a medical technician. Miss Gettemy is a member of the First United Presbyterian Church of Altoona, a graduate of Westminster College, and will be a most welcome addition to the Tanta Hospital staff. Dr. and Mrs. H. S. Hutchison while at home this summer became acquainted with Miss Gettemy, a friend of their daughter Rosella, and are anticipating with pleasure her skillful service in the laboratory.

Mrs. May L. Podbreger, R.N., of our Oakland, California Church has been appointed as house-mother to the hundred girls in the Mary Clokey

Porter Girls' Boarding School of Tanta, Egypt. Mrs. Podbreger's nurse's training and her experience as home-maker and mother as well as Christian teacher make her especially qualified for this position. Having been recently widowed and with two children married and one in service, she has willingly accepted the challenge of being a foster-mother to these Egyptian girls.

Miss Ruth N. Purdy, daughter of Mr. and Mrs. E. John Purdy of Buffalo, New York, expects to teach English to Kindergarten and Primary children in Pressly Memorial Institute, Assiut, Egypt. Miss Purdy is a member of the Cleveland Drive United Presbyterian Church of Buffalo, a graduate of the University of Buffalo. She comes with experience as a kindergarten teacher and will have plenty of opportunity to use her musical talents as well.

Miss Inez M. Sutton, daughter of Rev. and Mrs. Clarence James Sutton of Donora, Pa., is no stranger to the members of the Egypt Mission, as she has served very acceptably four years as a short-term teacher in the Ezbekieh School for Girls in Cairo, Egypt. Having stayed a year beyond her contracted term, Miss Sutton felt the need for rest and further study, so she has enrolled in the University of Pittsburgh for special courses for the first semester, and expects to return to Egypt to start in with the language study the second semester. Miss Sutton was appointed a regular missionary and will study Arabic in the School of Oriental Studies in Cairo in preparation for her work in the Mission's Christian educational work.

TRAVEL TO NASIR

Miss Ray Huffman on the "Tamai" on the River Sobat writes on August 20 that she is on the last lap of her journey. "In two days I should be at Nasir, if this boat keeps up reasonable speed. I spent four days at Port Sudan, as we got there several hours after the bi-weekly train went; then ten days at Khartoum while I waited for a steamer south. When I arrived at Malakal, I found the Rest House full, so came to Obel and stayed with Marian Farquhar; school was out, as it was vacation time, and she, too, was awaiting the same boat. I spent three days with the girls at Doleib Hill. As a matter of fact, the boat passed us by at Obel and went on to Doleib Hill without stopping and we had visions of having to wait another two weeks, but it came back! That would have been a disaster. There are only two cabins on these steamers, a single one and one double one with one small sleeping porch, so accommodations are limited."

"I have spent forty-one days waiting for transportation on this trip. I will be thoroughly glad to get out of living in a suitcase."

* * *

From Jean Maxwell's letter of August 18: "Dr. Trudinger and Talmadge Wilson are coming up on the same boat with Marian Farquhar and Miss Huffman for a short visit.

"I have just been out to inspect the schoolboys as they start clearing out the weeds in front of and around Marian's school. I don't really feel much different, but the fact remains that a telegram from her, which arrived this morning, stated that she and Miss Huffman expected to leave Malakal on August 18. The boat has been scheduled to leave for so long that I guess I am saving my excitement for when it actually arrives. But oh, how lovely it will be to have her here."

ABBOTTABAD, N. W. F. P. PAKISTAN

Miss Minnie Beatty on August 16 sent greetings from her station. "The candles that were burned last night on our compound, in honor of the second birthday of Pakistan, gave a silent witness of loyalty to the Government under whom we are permitted to carry on our work. We have been kept by the hand of the Father and we praise Him."

SIALKOT, PAKISTAN

"Getting home this morning, September 1, after six weeks out of the heat makes one feel wilted. It is as hot as before we left. But what joy and relief to have had those cool weeks in a quiet little cubicle, looking out at the pines, walking over the hills, and meeting many of *like mind.* I took two days of the vacation to see old haunts and friends in Taxila and Campbellpur, my visit at the latter coinciding with that of Rev. and Mrs. Paul Musser, Dr. and Mrs. E. V. Clements and Miss Mary Kyle, just the folk to give a good view of the work," writes Miss Eva M. Hewitt.

"In Murree we had a heart-searching conference on present problems, in which since last year we see little change. There is a fine degree of optimism as to the future. We are glad for a splendid group of keen young people who are eager for the future and help stir us up. Rev. Carl Davis gave a ringing call to preach in season and out of season. A day of prayer, the next day was fine as well."

SAYO, ETHIOPIA

"The work on the School for the Blind has not been completed. The inside walls are still to be put in and there are still windows to be made. It is just as well that there is this lull, for it gives me (Miss Hazel J. McGeary writes) the mornings to work on Amharic and with Dr. D. M. Davies here I find it goes much easier. I expect we shall wait perhaps another month before opening the school. By that time, I hope the building will be completed so that we can get things put away and settle down to serious study. All of my students have been back to see me, and are anxious to be in school again. It is quite a temptation to have them come, but with the rains on we can't have school outdoors.

"I have begun classes for wives of the ministerial students in the afternoon. They are a most enthusiastic group. Four or five of them are about ready to take their part in the Bible reading at our weekly prayer meetings, which is quite a step for them."

SAYO, ETHIOPIA. "August 16 I left Addis Ababa by plane with Mrs. Davies and Betsy. We stopped at Gorei for a short while and saw the Henrys. The next twenty minutes to Sayo were the hardest. I couldn't believe that after all the waiting I was actually here to work. It took me about a week to believe that I wasn't dreaming. Mission folk were there to meet us. It didn't take me long to want to shed my coat; there was such a change from cold Addis Ababa. We had a picnic but I was really too excited to eat much. All my belongings came with me. I think it is wonderful the way our baggage came with us and through customs. All I can say is 'It is the Lord's doing and marvelous in our eyes.'

"It was hard to take in everything going to the Mission. Such scenery I have never seen before! Everything was so picturesque, the gnarled trees from battling the wind, the cattle on the hills, the men plowing the fields, and the people walking along the road. I didn't expect it to be so wonderful. Hazel McGeary came out of the new house to greet me. It was good to meet her again. My room faces east and the sunrises are gorgeous. It has been a long time since I had seen a sunrise, but we rise early here to take advantage of the light; it gets pitch dark at about 7:00 p.m. All nature sings here—from the wind in the corn outside my window and buzzing flies to the many beautiful birds which flit here and there. It is such a pleasant place to be.

"Life is certainly not dull; in fact I would like to invent a way to make more hours in the day, but I am too busy to work on that! I am spending at least five hours on language study every day, then I have to prepare for my nursing class at 3:30 p.m.; it lasts

till 5:00 p.m. I have 15 students so you see that pretty nearly fills a day, and every day there are extra things to be done. How pleasant to work with a Christian nurse and doctor. Dr. Cremer always has prayer before an operation and that impresses me a great deal. Marjorie Faught is wonderful to work with; I only wish there were more time to help her. Language eats up so much time, but I realize that it is important now as it does seem hard not to be able to talk to these dear people. I enjoy very much the hospital time I do have. You should see the babies. We have two boarders and two new-borns of this week; they are all so precious. I have enjoyed the baby clinic; last week we really had a crowd, 100 or more."

Excerpts from a letter by Mary Nell Harper, R.N., written September 5 at Sayo.

AT JOURNEY'S END

From the first letter from Miss Marguerite Lienard, Addis Ababa, Ethiopia, received August 26, these interesting paragraphs are taken:

"From Aden we left by plane for Addis. After one short stop in Djibouti, we flew over the most desolate mountains imaginable. The naked hills were streaked with dry stream and river courses, but as we neared Ethiopia we could see little trickles of water with green bushes huddled around them. The farther we went the greener became the mountains until we came to a land which I could not have imagined before. The mountain tops were really the remains of a badly eroded plateau, on these tiny flat tops were little farms, such it seemed from the air, such as elves would build — little mushroom-like houses surrounded by irregular green fields. Finally as we neared Addis the tiny plateaus gave way to one large one. That was the moment! When I saw peaceful farms built to the very edge of the plunging precipice, I knew I would love this country.

"We taxied to the airport building and saw Miss Ruth Nichol and Mrs. Ruth L. Walker waiting for us. After a flurry with the customs, we drove through the city to our new home. We could not believe we were real. So much was crowded into the next hour, the modern airport, the sight of little mud huts in the rain, the tall trees, the intense greenness, the delicious air. We had so much to tell and to hear, words poured out all through the dinner the two Ruths had for us. The rest of the Mission family—the Davies, Haspels and Wests with the children, came in for tea. A little program followed in which all except the tiny baby took part; Mrs. Walker had a clever welcoming speech. It was a lovely occasion which we will never forget.

"Mrs. Davies had a dinner party for some of the Ethiopian friends and invited us. Emmanuel and his lovely wife were there and his little sister, Ababa, who is our language teacher. There is a charm about these people which is hard to describe. I love to be with them. Language study is becoming more intensive for me. Ababa is a patient teacher and Miss Nichol works with us on each new step. I was afraid of this part of missionary training, but I've discovered two things—one, I can learn the language and second, it is fun to learn it. My tongue refuses to turn in new ways sometimes, but except for a few explosive sounds, it is not too bad.

"When we drove out of town, the poverty of the people and the beauty of the land impressed me. Almost everyone lives in a mud-plastered house, you can imagine how these look in the rain. Usually the front doors are open and we can see women pounding their spices, or sitting on the floor before a smoky fire cooking their 'engira.' Always the inside walls are black. Men such as Emmanuel live like Europeans in modern houses. Outside of town one day we counted ten villages within sight from one spot. We wondered who was telling

them of our Lord Jesus.

"Surely all things do work together. I expected to be homesick and weep many tears, but instead I am deeply contented, with the contentment only He can give. With this as a basis I know that nothing He may ask will be too hard to do. We think of you and pray with you and for you. In Him there is no real distance."

From ADULT LITERACY BULLETIN

"No literacy campaign can build character unless it is conducted by high, clean unselfish, loving leaders. The work of teaching literates usually does most for character when carried on in the atmosphere of religion."

Dr. F. C. Laubach

"Literacy should be a first step in adult education, but from the first it should be combined with other interesting information. Literacy should be 'life centered.' Adult education in some form becomes democracy's hope; democracy may stand or fall with the adult education movement."

"Whatever is sown in the mind, the world will reap."

YOUNG WOMEN AND GIRLS' CIRCLES

(*Continued from Page* 171)

for three flannelgraph lessons. Three of the girls, Nancy Addis, the president, and June and Polly Riffle, designed and made four beautiful flannelgraph backgrounds to be used with the lessons. You who use flannelgraphs would appreciate their beauty.

"The value of stewardship of their money is well known by these girls, for the spirit in which they made and have fulfilled their generous pledges to missions has proved it.

"Each month the corresponding secretary sends a card to each member, reminding her of the meeting and of all the things she is to do and bring—her Prayer Cycle, her mission money, money for supper, etc. This month (September) each girl is to bring a visitor or prospective member, and she is also to be prepared with a verse of Scripture for roll call."

It is plain to you no doubt why such a story is printed. It gives ideas, reveals the spirit of members and leaders, magnifies the cause of missions, shows the ability of our teen-agers and their interest in the best. You may find other points as you read. May we hear from other quarters.

The new society cited above reports 24 charter members. President, Nancy Addis. Sponsors, Mrs. E. M. Grubbe, Jr., and Mrs. Burns.

HOW A SOCIETY EVOLVED

Mrs. W. M. Hay of Zanesville, Ohio, tells how a new society came into being, and some of the steps taken in the process. "Last May and all summer God laid it on my heart, and so at a D.V.B.S. when beautiful pictures were being shown by a teacher in Religious Education using Scripture and poems, I asked her to show them in the manse. I wanted my girls to see them. The girls accepted the invitation to the party, and saw the pictures. When asked if they would like to meet the next month and organize a missionary society, all were in favor of so doing. The girls have continued to meet. The programs given have seemed to be pleasing. They already take seven *Missionary Magazines.* They have ordered four books for the Reading Course and several have Prayer Cycles. They honored their pastor's wife by calling the society the "Mary Nola Missionary Society." The president of the society is Mrs. Mac D. Heslep. The membership is 12 or 13. More are willing, but being employed evenings, they cannot attend.

Literature

MRS. WALTER H. HOLT, Secretary
904 Publication Building, Pittsburgh 22, Pa.

A Christmas Gift! The *Wall Chart*: for your Junior Society; for your Sabbath School; for your child. As we are seeking "to give good gifts to our children," what more acceptable gift could we choose than this colorful roll of Bible memory work which is a delight to the eye of the child as well as a guide for his life. Yes, we have had such charts before but this one is new in many ways: there are additional pages; additional memory passages; additional features; striking combinations of color in its pages and true reproductions of classic Biblical art, in addition to other lovely and appropriate pictures. Here is a gift of a life-time; a gift that will grow with your child. (*See Junior Department Page*)—Price—$2.50.

Other Gifts:

Kit and Kat Game—$.50; Junior Pin—$.75; *The Women's Missionary Magazine*—annual subscription, $1.50; The Junior Magazine—annual subscription, $.50.

Christian World Facts—The new 1950 edition: 98 pages of stories from the mission fields of 25 or 30 denominations, four of which tell of the work of our United Presbyterian Church; in popular Digest style; attractive cover. Use it as a source of "different" material for your part in the program, or read it for your own instruction and inspiration. $.25.

Ann of Ava—The story of Ann Judson of Burma—a new revised edition. Cloth $2.50—Paper $1.25.

READING COURSE BOOKS

Again Pioneers—paper only—.60
American Churches—cloth only—1.50
Tumbleweed Boy—paper 1.00; *cloth* 1.75
The Fabulous "Dutch Zellers"—2.00
Japan Begins Again—paper 1.00; *cloth* 1.50
Which Way Japan—paper only—.60
The Seven Stars—paper 1.00; *cloth* 2.50
Tales from Japan—paper only—.75
More Stewardship Parables—paper only—1.00
Toward the Great Awakening—cloth only 2.00
A Faith for Youth—paper only—.90
Dauntless Women—paper 1.00; *cloth* 1.50
The Life of John Calvin—cloth only—1.50
Great Missionaries to the Orient—cloth only—1.50

LITERATURE FOR DECEMBER PROGRAM

"Glory to the New-Born King"

The "Carols Encircling the World" prove to be the songs of "changed lives" echoing from our fields at home and abroad.

EGYPT

Egyptian Lilies	2c
Halima	10c
Bamba	2c
Missionary in the Harvest Field	1c
Fatma, a Bible Woman	1c
A Child of Sorrow	1c
Packet of free leaflets	

SUDAN

Walls in the Sudan	1c
A Sudan Lion Skin	1c
Timothy, a Servant of Jesus Christ	1c
My Friend, the Shulla Woman	1c

INDIA

Winifred Paterson	15c
The Claims of Suffering	2c
One Afternoon	2c
Karm Bibi	1c
Child Life in India	1c
When Death Comes in India	1c
A Woman's Sorrow	1c
The Lost Rupee	1c
Packet of free leaflets	

ETHIOPIA

Musei, Our Ethiopian Moses	3c
Gutema	1c
Lamu	1c
Bahilu and Gobuze	1c
Onesimus Nesib	3c

Temperrance And Reform

MRS. W. J. HARPER McKNIGHT, Secretary
1007 Brookline Blvd., Pittsburgh 26, Pa.

With apologies for having delayed the continuation of the listing of interesting material started in the September Magazine I shall herewith present more of the free literature which is available to all Temperance and Reform Secretaries for use in Missionary Societies or other organizations of the Church.

I. MISCELLANEOUS TEMPERANCE LEAFLETS FOR ADULTS

(1) *Old Fallacies and Modern Facts About Beverage Alcohol* by Bertha R. Palmer. This is number 4 of the Alcohol Education Series—it is short, to the point, attractive, and above all it is very informative.

(2) *What's in a Drink?* This is also written by Bertha R. Palmer and is an excellent two-page leaflet which should have wide distribution.

(3) *Don't Fence Me In,* from the Youth Temperance Council. Brief essay inspired by the popular song, "Don't Fence Me In."

(4) *Why Rudyard Kipling Turned Against Alcoholic Liquors* . . . From his "American Notes." This striking little blue leaflet is exceptionally effective because of its authorship and that it is an actual experience.

(5) *Alcoholism or Alcohol?* This is a thoughtful presentation of what has come to be a very pertinent question *now* because of the intensive campaign of the Liquor Interests to substitute Alcohol*ism* education, which is misleading and gives only half-truths, for Alcohol education.

(6) *Only One Way to Contract Alcoholism.* One small, single page and very much to the point.

(7) *What the Bible Says.* Scriptural answers to 21 pointed questions, including such down-to-earth ones as "What does it say about our internal revenue system?"

II. MATERIAL FOR OLDER YOUTH

(1) *I Want Youth to Have the Right Start* by Dr. Glenn Cunningham. Will be particularly appealing to young men because of the well-known record of Glenn Cunningham as an outstanding athlete.

(2) *The Point of No Return.* Also of especial interest to young men because this phrase is from aviation and the incident related is an actual experience of a young man.

(3) *Angelo Patri to American Youth.* Speaks for itself since the name of Angelo Patri carries great weight in our country. Incidentally, this small two-page leaflet is attractive to the eye in its bright green and yellow color combination.

(4) *A Good Rule Works Both Ways.* Sponsored by a Committee of Christian Youth Leaders for use in young people's groups of all denominations. A small well-illustrated booklet with a few pointed and informative lines of explanation on each page. Why not interest your young people in being responsible for circulating this booklet to each family in the congregation? It is of interest to every member of a family.

(5) *How to Be a He-Man.* The title indicates the nature of this brief and pointed leaflet.

(6) *No Date for Tommy!* An interesting playlet for a youth group. It requires four characters — three girls and one boy—with very simple setting and properties.

Tributes

Mrs. Maud Wood

The Women's Missionary Society of the Margaret Park U.P. Church of Akron, Ohio, desires to express deep sorrow in the loss of a dear friend and a faithful member, Mrs. Maud Wood, who answered the Master's call, June 24, 1949. Mrs. Wood taught the Women's class for twenty-five years, and was a member of the choir and of the W. C. T. U.

"Well done, good and faithful servant
Enter into the joy of thy Lord."

W.M.S. of M.P.U.P. Church

Mrs. Vinie Hunley

The members of the Women's Missionary Society of the United Presbyterian Church of Lewistown, Pennsylvania, pay loving tribute to the memory of Mrs. Vinie Hunley who was called home on July 6, 1940.

At the time of her death she was secretary and treasurer of our society. Her faithfulness and leadership will be missed greatly. We who have known and worked with her extend our sincere sympathy to her family, and commend her to our Heavenly Father's care.

Mrs. Carrie Wilson
Mrs. Ruth Reinard
Committee

Mrs. Mary Given Work

The members of the Women's Missionary Society of Richmond, Pa., wish to pay tribute to the memory of Mrs. Mary Given Work who was called to her heavenly home August 31, 1949. She was a charter member and a loyal worker for more than seventy years. We loved her and respected her counsel at all times.

Committee

Mrs. Sadie E. Hare

Loving tribute is hereby paid to the memory of Mrs. Sadie E. Hare by the Women's Missionary Society of the First United Presbyterian Church of Oak Park, Illinois. She entered her eternal reward in the 90th year of her age on July 16, 1949.

Mrs. Hare was the founder of the Oak Park Mission which later united with the First Church of Chicago. A faithful member of our society, she was active in the whole program of the church. She was exceptionally well informed on the leadership and life of the denomination and followed its work with intense interest until the very last. Her Christian life will continue to be an inspiration to us.

We extend our heartfelt sympathy to her daughter, Miss M. Ruth Hare.

The Women's Society

Mrs. May Shannon Taylor

The Women's Association of the First United Presbyterian Church of Seattle, Washington, wishes to pay a tribute of love and respect to the memory of Mrs. May Shannon Taylor who passed to her heavenly home on August 12, 1949.

We shall remember her for her sweet and kindly manner and patient and uncomplaining spirit.

We extend our heartfelt sympathy to her husband, Mr. Robert D. Taylor, and to all members of the family, and commend them to the care of Him whom she loved and served.

Committee
Mrs. W. D. Morrison
Mrs. W. B. Monks

HERE ARE THE FRIENDS I WANT TO RECEIVE
A Christmas Gift of A Year's Subscription
to
THE WOMEN'S MISSIONARY MAGAZINE

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Address .....
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I enclose $..... in payment for these subscriptions at $1.50 each.

Signed .....

FOREIGN MISSIONARIES UNDER THE W.G.M.S.

% American Mission is used with each foreign address

EGYPT

*Miss Mary T. Anderson, R.N., 1948 — Assiut
*Mrs. Don Armstrong, 1947 — Cairo
*Miss Margaret M. Bark, 1948 — Cairo
*Miss Elizabeth A. Baumgartner, 1949 — Tanta
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
*Miss Lois M. Finney, 1948 — Cairo
Miss Elsie M. French, 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
*Miss Faith E. Hamilton, 1948 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
*Miss Marian L. Jamieson, 1948 — Assiut
Miss Millie I. Kelso, 1946 — Benha
Miss Lois D. Kingan, 1926 — Cairo
*Miss Helen V. Kirkness, R.N., 1947 — Tanta
*Miss Mattie Mae Klingaman, 1949 — Cairo
*Miss Mary Lou Lash, 1948 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
*Miss Mary L. Markley, 1948 — Cairo
*Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Sarah B. Meloy, 1923 — Cairo
*Miss Shirley A. Moss, 1948 — Tanta
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Fayoum
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
*Miss Mary E. Reed, 1948 — Assiut
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
*Miss Norma Lee Squires, 1948 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
*Miss Edith M. Vorhis, 1949 — Cairo
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH

Miss Davida M. Finney, 1915 (mid-term), 111 E. First St., Springfield, Ohio
Miss Helen J. Martin, 1915 — 7442 Trevanion Ave., Pittsburgh 18, Pa.
Miss M. Stella Robertson, 1922 — 111 S. 5th St., Sterling, Kan.

WEST PUNJAB, PAKISTAN

Miss Margaret E. Ballantyne, 1941 — Cambellpur
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925 — Hajipur, Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Margaret Fehlman, 1912 — Sheikhupura
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sheikhupura
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Mary Kyle, 1904 — Pasrur
Miss M. Frances Lincoln, R.N., 1933 — Salikot City
Miss Glendine Lundquist, R.N., 1933 — Salikot City
Miss Laura R. MacLachlan, 1938 — Pasrur
Miss Elizabeth F. McConnell, R.N., 1931 — Sialkot City
Miss Evelyn M. McKelvey, R.N., 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Louise Scott, 1916 — Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

EAST PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Helen C. Sharp, M.D., 1932; 1944 — Lady Irwin Sanitarium, Jubar via Sanawar, Simla Hills, East Punjab
Miss Vivian L. Trimble, 1921 — Pathankot

*Short Term Workers.

ON FURLOUGH

Miss Ruth I. Ardrey, 1924 — 826 S. Ogden St., Denver, Colo.
Miss Frances E. Brown, '27; '37 — 810 Glenview St., Philadelphia 11, Pa.
Miss Reba C. Hunsberger, M.D., 1921 — 933 W. Main St., Norristown, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Carolyn E. Brewer, 1948 — Khartoum North
Miss Mary E. Coie, 1919 — Wad Medani
Miss Una Coie, 1918 — Khartoum North
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Marian I. Farquhar, 1945 — Nasir
Miss Alice Ruth Gabel, 1948 — Omdurman
Miss Ray Huffman, R.N., 1924 — Nasir
*Miss Rosaltha Kenagy, 1947 — Atbara
Miss Aleta J. Matthews, 1946 — Khartoum North
Miss Jean Maxwell, M.N., 1946 — Nasir
Miss Marguerite M. McClellan, 1926 — Atbara
*Miss M. Helen McCoy, 1947 — Khartoum North
Miss Dorothy L. Rankin, 1946 — Doleib Hill
*Miss Mary L. Shields, 1947 — Khartoum North
Miss Frances Turk, R.N., 1921 — Khartoum North
Miss Joan E. Yilek, 1948 — Akobo

ON FURLOUGH

Miss Mary Jane McKnight, 1922 — 309 Entrance Drive, Ellwood City, Pa.
Miss E. Verna Pillow, 1930 — 428 N. 16th St., San Jose, Calif.
Miss Mary K. Smith, M.D., 1944 — North Bend. Neb.

ETHIOPIA

Miss Marjorie Faught, R.N., 1933 — Sayo
*Miss Eileen Halewood, R.N., 1947 — Gorei
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Addis Ababa
Miss Hazel J. McGeary, 1946 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1923 — Addis Ababa
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Ruth C. Beatty, 1920 — 410 South Ave., Pittsburgh 21, Pa.
Miss Isabel Blair, 1922 — 3944 McClure Ave., Pittsburgh 12, Pa.

UNDER APPOINTMENT

*Miss Margaret Gettemy, 1949 — 400 Fourth Ave., Altoona, Pa.
Miss Evelyn McFarland, 1919; 1949; — R. D. 3, New Castle, Pa.
*Mrs. May L. Podbreger, R.N., 1949 — 380 A—62nd .tS,Oakland 9, Calif.
*Miss Ruth Nell Purdy, 1949 — 539 Cleveland Dr., Buffalo 21, N. Y.
Miss Phyllis A. Rogers, 1949 — 665 Dewey Road, Bellingham, Wash.
Miss Inez M. Sutton — 106 Ninth St., Donora, Pa.
Miss Eleanor C. Vandevort, 1948 — Wexford, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909, Box 390, Webb City, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Dora B. Mason, 1918 — Assiut, Egypt
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — 12467 Cedar Road, Cleveland, Ohio
Miss Laura B. Walker, 1904 — Penn & Trenton, Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 — 268 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1908 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — United Presbyterian Home, Washington, Iowa
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear—Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Mr. Louis Mitchell—Tama, Iowa
Rev. F. C. Patterson—Kayenta, Arizona
Mr. F. E. Plank—Simnasho, Oregon

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio—Wilkinsburg, Pa.
Miss Jean Dickey—Bloomfield, N. J.
Miss Ruth Findley—520 South St., Glendale, Calif.
Mrs. R. G. Russell—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge—Monmouth, Ill.
Miss Mae Beveridge—Monmouth, Ill.
Miss Sallie E. Dickey—8930 Hunt Ave., South Gate, Calif.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman—Frenchburg, Ky.
Miss Ruth Courter, Principal—Frenchburg, Ky.
Mr. John Besco—Frenchburg, Qy.
Mr. Floyd Bowman—Frenchburg, Ky.
Miss Ilo Jean Brown—Frenchburg, Ky.
Miss Alice Childs—Frenchburg, Ky.
Mrs. Pearl Hatfield—Frenchburg, Ky.
Miss Alice Hesselink—Frenchburg, Ky.
Mrs. Anna Howard, Matron—Frenchburg, Ky.
Mrs. Alice Hughes, Grade Principal—Frenchburg, Ky.
Miss Ruth Lindal—Frenchburg, Ky.
Miss Alberta McBride—Frenchburg, Ky.
Miss Dorothea McKissick—Frenchburg, Ky.
Miss Winifred Moore, Sec.—Frenchburg, Ky.
Miss Joyce Rode—Frenchburg, Ky.
Mr. Samuel Sharp—Frenchburg, Ky.
Miss Sarah Spiro—Frenchburg, Ky.
Miss Mae Sprowl—Frenchburg, Ky.
Miss Roberta Stewart—Frenchburg, Ky.
Mrs. Leah Stephens, Supt. Clothes Room—Frenchburg, Ky.
Mrs. Pauline Williams—Frenchburg, Ky.
Mr. M. Whitaker, Physical Ed.—Frenchburg, Ky.
Mr. Martin Hovermale, Shop—Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook—Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Margaret Buren, Manager—Frenchburg, Ky.
Miss Mary Cochran, R.N.—Frenchburg, Ky.
Miss Effie Frazier, R.N.—Frenchburg, Ky.
Mrs. Polly Walker, R.N.—Frenchburg, Ky.
Miss Bernie Phelps, Practical Nurse—Frenchburg, Ky.
Mrs. Zelpha Swafford, Practical Nurse—Frenchburg, Ky.
Mrs. Thomas Forsythe, Dietitian-Cook—Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen—Ezel, Ky.
Miss Larue Millen, Principal—Ezel, Ky.
Miss Lucille Artman—Ezel, Ky.
Miss Wilda Barnes—Ezel, Ky.
Miss Ruth Bemis—Ezel, Ky.
Mr. Revis Carr, Shop—Ezel, Ky.
Miss Doris Jean Gieser—Ezel, Ky.
Miss Zillah Hawthorne, Secretary—Ezel, Ky.
Miss Beulah Hogan—Ezel, Ky.
Miss Jean Jardine—Ezel, Ky.
Miss Gladys Millen—Ezel, Ky.
Mrs. Thomas Moore—Ezel, Ky.
Miss Gene Purdy—Ezel, Ky.
Mrs. Rebecca Rodkey—Ezel, Ky.
Miss Ruth Streblow—Ezel, Ky.
Miss Eleanor Timmerman—Ezel, Ky.
Miss Frances Widstrand—Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room—Ezel, Ky.
Mr. Stanley Trimble (Phyiscal Ed.)—Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook—Ezel, Ky.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. P. K. Thomas, Superintendent—Annemanie, Ala.
Miss Georga Lee Jackson—Annemanie, Ala.
Mrs. Willie Knight—Annemanie, Ala.
Mrs. P. K. Thomas—Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples—Camden, Ala.
Mr. H. W. McKeldin, Assistant—Camden, Ala.
Mrs. Minnie B. Alford—Camden, Ala.
Miss Climmie B. Allen—Camden, Ala.
Mr. William B. Ballard—Camden, Ala.
Mr. Stewart Bennett—Camden, Ala.
Mrs. Mabel C. Edwards—Camden, Ala.
Mrs. Amanda E. Freeman—Camden, Ala.
Mrs. Sadie P. Marsh—Camden, Ala.
Mr. Albert L. Marshall—Camden, Ala.
Mr. James L. McGadney—Camden, Ala.
Mrs. Mamie L. Smith—Camden, Ala.
Miss Nora F. Smith—Camden, Ala.
Miss Evelyn B. Stanford—Camden, Ala.
Mrs. Mattie L. Street—Camden, Ala.
Miss Mabel L. Thomas—Camden, Ala.
Miss Bertha L. Washington—Camden, Ala.
Miss Lizzie M. Washington—Camden, Ala.
Miss Alice B. Whitaker—Camden, Ala.
Mrs. B. D. Bridges—Camden, Ala.
Mrs. S. W. Rivers—Camden, Ala.
Miss Willie Simmons—Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry—Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible—Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.—Henderson, N. C.
Miss Gertrude Allen, R.N.—Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible—Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Patsy Kennedy—Knoxville, Tenn.
Miss Eleanor Miller—Knoxville, Tenn.
Mrs. Mozelle Robinson—Knoxville, Tenn.
Miss Mabel Weir—Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. N. D. Williams—Miller's Ferry, Ala.
Mr. B. T. Ridgeway—Miller's Ferry, Ala.
Miss Virginia Dillard—Miller's Ferry, Ala.
Miss Parlye M. Easley—Miller's Ferry, Ala.
Miss Eunice Holley—Miller's Ferry, Ala.
Mr. William E. Lee—Miller's Ferry, Ala.
Miss Bernice Mallard—Miller's Ferry, Ala.
Miss Felicia Parker—Miller's Ferry, Ala.
Mr. C. T. Patterson—Miller's Ferry, Ala.
Mrs. Roma Patterson—Miller's Ferry, Ala.
Mrs. Laura Ridgeway—Miller's Ferry ,Ala.
Miss Pauline Shields—Miller's Ferry, Ala.
Miss N. Jewell McCann, Secy.—Miller's Ferry, Ala.
Mrs. Hattie Carrington, Girls' Matron—Miller's Ferry, Ala.
Mrs. P. H. Parker, Matron for Boys and Bible—Miller's Ferry, Ala.
Miss Viola Thompson, Supt. of Boarding Department—Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker—Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.—Prairie, Ala.
Miss Constance Bridges—Prairie, Ala.
Mrs. L. C. Hope—Prairie, Ala.
Mrs. Bertha Kimbrough—Prairie, Ala.
Mrs. D. C. McCall—Prairie, Ala.
Mrs. William T. Peters—Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(% American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson ..... Cairo
Dr. and Mrs. E. M. Bailey ..... Assiut
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. K. Glen Fleming ..... Alexandria
Rev. Dalton Galloway, D.D. ..... Tanta
Dr. and Mrs. H. S. Hutchison ..... Tanta
Dr. and Mrs. Paul W. Jamison ..... Tanta
Rev. and Mrs. W. B. Jamison ..... Tanta
Dr. and Mrs. F. C. McClanahan ..... Assiut
Dr. and Mrs. Neal D. McClanahan ..... Assiut
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Mr. Everett W. McCreery ..... Assiut
Mr. and Mrs. M. C. McFeeters ..... Assiut
Dr. and Mrs. Fred S. McGeoch ..... Tanta
Rev. and Mrs. W. A. McGill ..... Cairo
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
Mr. and Mrs. W. W. Nolin ..... Assiut
Dr. and Mrs. Gordon Parkinson ..... Assiut
Rev. and Mrs. James W. Pollock ..... Tanta
Dr. and Mrs. C. P. Russell ..... Alexandria
Dr. and Mrs. Walter J. Skellie ..... Assiut
Dr. and Mrs. F. Scott Thompson ..... Cairo
Dr. and Mrs. John A. Thompson ..... Cairo

ON FURLOUGH

Mrs. Dalton Galloway ..... c/o Dr. W. N. Jamison, Indianola, Iowa
Rev. and Mrs. W. P. Gilmor ..... R. 6, Box 297, Fresno, Cal.
Dr. and Mrs. H. A. McGeoch ..... New Concord, Ohio
Rev. and Mrs. A. R. Stevenson ..... 38 Alexander St., Princeton, N.J.
Rev. and Mrs. C. B. Watkins ..... 8 Ellsworth Terrace, Pittsburgh 12, Pa.

EAST PUNJAB, INDIA

Rev. and Mrs. J. Morgan McKelvey ..... Pathankot
Mr. and Mrs. Charles A. Stewart ..... Dhariwal

WEST PUNJAB, PAKISTAN

Dr. and Mrs. D. Emmet Alter ..... Rawalpindi
Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. Ralph Blocksma ..... Lahore
Rev. and Mrs. James D. Brown ..... Gujranwala
Dr. and Mrs. Norval E. Christy ..... Taxila
Rev. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. E. H. Glassman ..... Sargodha
Rev. and Mrs. John D. Harkness ..... Campbellpur
Dr. and Mrs. A. T. Karsgaard ..... Taxila
Mr. and Mrs. Irvin G. Lotze ..... Gujranwala
Rev. and Mrs. C. Emerson McBane ..... Gujranwala
Rev. and Mrs. L. A. McCulloch ..... Gujranwala
Rev. and Mrs. H. J. McGuill ..... Taxila
Rev. and Mrs. Paul A. Miller ..... Gujranwala
Mr. Charles C. Millson ..... Gujranwala
Dr. and Mrs. Hugh M. Milne ..... Qila Sheikhupura
Dr. and Mrs. W. H. Ross ..... Lyallpur
Rev. and Mrs. LeRoy Selby ..... Gujranwala
Dr. and Mrs. Harris J. Stewart ..... Sialkot
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Jhelum
Dr. and Mrs. John Vroon ..... c/o United Christian Hospital, Lahore

ON FURLOUGH

Rev. and Mrs. J. H. Colvin ..... R. D. 1, Sussex, Wis.
Dr. and Mrs. S. C. Picken ..... 2645 Beaver Ave., Des Moines, Iowa
Dr. and Mrs. J. H. Stewart ..... Atlantic, Iowa
Mr. and Mrs. F. A. Whitfield ..... 1266 Lane St., Topeka, Kans.

ANGLO-EGYPTIAN SUDAN

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Dr. and Mrs. W. J. Adair ..... Wanglei, via Malakal
Rev. J. L. Anderson ..... Atar, via Malakal
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. Willard M. Galloway ..... Omdurman
Rev. and Mrs. T. Matthew Gilliland ..... Malakal
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Rev. and Mrs. Wm. H. Philips ..... Khartoum
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Rev. and Mrs. H. T. Walker ..... Gedaref
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Mr. S. Robb McLaughlin ..... 616 W. North Ave., Pittsburgh 12, Pa.
Rev. and Mrs. A. Mac Roy ..... New Concord, Ohio

ETHIOPIA

Dr. and Mrs. John A. Cremer ..... Sayo, via Addis Ababa
Dr. and Mrs. Donald M. Davies ..... Addis Ababa
Dr. and Mrs. F. Wm. den Dulk ..... Sayo, via Addis Ababa
Rev. and Mrs. C. M. Haspels ..... Addis Ababa
Dr. and Mrs. D. C. Henry ..... Gorei, via Addis Ababa
Rev. and Mrs. C. J. Kissling ..... Sayo, via Addis Ababa
Mr. and Mrs. Fred L. Russell ..... Maji, via Addis Ababa
Mr. and Mrs. Phil R. West ..... Addis Ababa

RETIRED FROM ACTIVE SERVICE

EGYPT

Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman ..... 1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. W. T. Moore ..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips ..... Salem, N. Y.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell ..... New Wilmington, Pa.
Dr. and Mrs. H. C. Chambers ..... 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. and Mrs. Osborne Crowe ..... New Wilmington, Pa.
Rev. D. R. Gordon, D.D. ..... 2330 Carroll Park, S., Long Beach, Cal.
Rev. and Mrs. J. A. McArthur ..... 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam ..... 208 North "T" St., Monmouth, Ill.

SUDAN

Dr. and Mrs. Paul J. Smith ..... North Bend, Nebraska
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

Oxford, Ohio, June, 1950

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Treasurer — Mrs. H. Ray Shear, 907 Publication Bldg., Pittsburgh 22, Pa.

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Miss Isabel Britton, Assignment	117 West Church St., Oxford, Ohio
Miss Marie Marshall, Publicity	114 East Collins, Oxford, Ohio
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Mrs. Robert Weed, Literature	624 Milville Avenue, Hamilton, Ohio
Mrs. Egbert Werk, Local Secretary	R. R. 1, Oxford, Ohio

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Assistant Secretary: Mrs. Robert S. Mellon, 600 Hampton St., Pittsburgh 21, Pa.
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COLUMBIA HOSPITAL
Penn and West Street, Wilkinsburg, Pa.

President: Mr. Clyde A. Armstrong, 2040 Beechwood Blvd., Pittsburgh 17, Pa.
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Second Vice President: Mrs. T. DeWitt Zuerner, 825 Bell Ave., Braddock, Pa.
Secretary: Mrs. David E. Renshaw, 616 Cascade Rd., Pittsburgh 21, Pa.

HOME FOR AGED PEOPLE
Penn and Trenton Avenue, Wilkinsburgh, Pa.

President: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pittsburgh 2, Pa.
First Vice President: Mrs. C. O. Anderson, 6830 Thomas Blvd., Pittsburgh, Pa.
Second Vice President: Miss Mary J. Park, 64 Waldorf St., Pittsburgh, Pa.
Recording Secretary: Mrs. Edward L. Leyh, 30 Mission Drive, Pittsburgh 16, Pa.
Corresponding Secretary: Miss Elizabeth P. Gilmore, 617 Whitney Ave., Pittsburgh 21, Pa.
Donation Secretary: Miss Nannie P. Moore, 5544 Baywood St., Pittsburgh 6, Pa.

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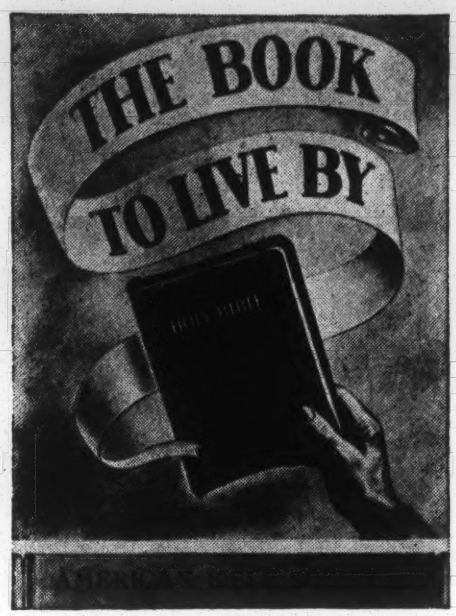
First Vice President: Mrs. Charles F. Smith, 1318 Longwood Ave., Los Angeles 6, Calif.
Second Vice President: Mrs. O. S. Johnston, 1244 S. Broadway, Santa Ana, Calif.
Recording Secretary: Mrs. Louise D. Wardell, 1001 S. Maple, Montebello, Calif.
Corresponding Secretary: Dr. Grace Finney, 1919 W. 21st St., Los Angeles 7, Calif.
Treasurer: Mrs. M. C. Wells, 356 W. 88th St., Los Angeles 44, Calif.
Assistant Treasurer: Mrs. Esther Kenney, 5656 S. Hudson St., Los Angeles 5, Calif.



SIXTH ANNUAL

World-Wide Bible Reading

THANKSGIVING to CHRISTMAS, 1949

"The Book to Live By" is the theme of the sixth annual World-Wide Bible Reading program, which is sponsored yearly by the American Bible Society. The program, starting on Thanksgiving Day, November 24, will end on Christmas Day.

The high point of the program is Universal Bible Sunday on December 11, 1949.

"I believe it is very important for people to set aside and keep a regular time for reading the Bible," declares a member of the National Sponsoring Committee.

November

Thanksgiving, Nov. 24	Psalms 23
Friday	Psalms 27
Saturday	Psalms 103
Sunday, Nov. 27	Isaiah 35
Monday	Romans 12
Tuesday	Isaiah 55
Wednesday	I Corinthians 13

December

Thursday, Dec. 1	John 14
Friday	Psalms 8
Saturday	Revelation 21:1-7
Sunday, Dec. 4	II Timothy 2
Monday	Micah 6:1-8
Tuesday	Acts 17:16-34
Wednesday	Revelation 22:1-7
Thursday	John 3:1-17
Friday	I Thessalonians 5:12-28
Saturday	Mark 4:1-20
Universal Bible Sunday, Dec. 11	II Chronicles 7:11-18
Monday	John 4:1-14
Tuesday	Luke 10:25-37
Wednesday	Matthew 25:31-46
Thursday	Exodus 20:1-17
Friday	Matthew 6:5-15
Saturday	Psalms 119:33-40
Sunday, Dec. 18	John 1:1-14
Monday	Matthew 5:1-12
Tuesday	Isaiah 9:2-7
Wednesday	Romans 8:12-39
Thursday	I Corinthians 15:35-58
Friday	Isaiah 40
Saturday	Isaiah 53
Christmas, Dec. 25	Luke 2